Class BS 2415
Book .B78
Copyright No.

COPYRIGHT DEPOSIT.

The Wonderful Teacher

THE WORKS OF DAVID JAMES BURRELL

THE WONDERFUL TEACHER AND WHAT HE TAUGHT

12mo, cloth, net $1.20.

The purpose of this book is to set forth the teachings of Jesus. It pictures the Wonderful Teacher Himself; and then from the Problem of the Kingdom, as the key note of His teaching, it topically treats His fundamental doctrines, practical ethics, etc., applying the principles to every department of life. The book, is, in effect, a popular topical discussion of what Jesus says.

THE CHURCH IN THE FORT

12mo, cloth, net $1.20.

"The author's reputation as a strong Scriptural Preacher of the Word is a guarantee of the practical value of this work. He is thoroughly orthodox in doctrine, forceful in his style, and intensely practical in the application of the truth he vigorously presents."—*Religious Telescope.*

THE UNACCOUNTABLE MAN AND OTHER SERMONS

12mo, cloth, $1.50.

"He gives men something to think about in every sermon, and puts it in a clear way. Good, healthful reading."—*The Epworth Herald.*

"He has a vigorous and forceful style, a thoroughly orthodox appreciation of divine truth, and the habit of speaking directly to the point and suitably for the times."—*New York Observer.*

FLEMING H. REVELL COMPANY

NEW YORK CHICAGO TORONTO

The
Wonderful Teacher
and
What He Taught

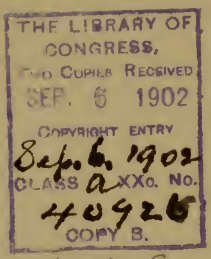
By
DAVID JAMES BURRELL, D.D.
Pastor of the Collegiate Church
at Fifth Avenue & 29th Street

17
1902

FLEMING H. REVELL COMPANY
New York Chicago Toronto

[1902]

BS2415
.B78



40928

Copyright, 1902, by
FLEMING H. REVELL COMPANY
(August)

THE LIBRARY
OF CONGRESS

CONTENTS

INTRODUCTORY

		PAGE
I.	The Wonderful Teacher	11

FUNDAMENTALS

II.	His Doctrine of God	27
III.	His Doctrine of Man	39
IV.	His Doctrine of Himself the God-Man	51

THE KINGDOM AND ITS FACTORS

V.	The Kingdom	65
VI.	The Church	77
VII.	The Scriptures	91
VIII.	The Holy Ghost	103
IX.	The Individual	115

ETHICS

X.	The Moral Law	127
XI.	The Ceremonial Law	137

ETHICS (Continued)

		PAGE
XII.	The Home	149
XIII.	The Labor Problem	161
XIV.	Civil Government	173
XV.	Missions	185
XVI.	Wealth	197
XVII.	The Sabbath	209
XVIII.	Common Honesty	221
XIX.	Temperance	233
XX.	Prayer	245
XXI.	The Work of God	259

LAST THINGS

XXII.	Maranatha	275
XXIII.	The Resurrection	289
XXIV.	The Day of Judgment	303
XXV.	The Future Life	315

Introductory

I

THE WONDERFUL TEACHER

I

THE WONDERFUL TEACHER

It is a singular fact that, whatever may be thought of the Messianic claims of Jesus, his preeminence as a teacher of truth and morality has been commonly conceded by fair-minded men. On one occasion the members of the Sanhedrin, learning that he had returned to Jerusalem despite their oft-repeated warnings, sent a detachment of soldiers to arrest him. They found him in Solomon's Porch preaching to the people and, unfortunately for the success of their errand, they paused to listen. Presently they returned empty-handed; and to the inquiry of their masters, "Why have ye not brought him?" they could only answer, "Never man spake like this man!" A strange report to be entered on the record of that judicial body. Yet all history abounds in such involuntary tributes paid to the eloquence of the Man of Nazareth by those who have gone forth against him. If it cannot be said of Josephus the Jew, Julian the Apostate and Celsus the Satirist, that they "went to scoff and remained to pray," it is indisputable that they frankly recognized the transcendent merit of Christ's teaching. Spinoza, the father of modern pantheism, says, "Christ was the temple of God; since God has most fully revealed himself in him."

The infidel Rousseau exclaims, "What sweetness,

what purity in the manner of Christ! What an affecting gracefulness in his instructions! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what fitness in his replies! How great his command over his passions! Where could he have learned, among his contemporaries, the pure and sublime morality which in both precept and example he has given us?"

Theodore Parker writes, "This man, ridiculed for his lack of knowledge in a nation of hypocritical priests and corrupt people, falls back on simple morality, on simple religion; he unites in himself the sublimest precepts and divinest practices, thus more than realizing the dream of prophets and sages; rises free from all prejudice of his age, nation or sect; gives free range to the Spirit of God in his breast; sets aside the law, sacred and time-honored as it was, its forms, its sacrifice, its temple and its priests; puts away the doctors of the law, subtle, learned, irrefragable, and pours out a doctrine beautiful as the light, sublime as heaven, and true as God."

David Strauss, the father of the Mythical Theory of the Gospels, says, "In Jesus the union of self-consciousness with the consciousness of God has been real, and expressed not only verbally, but actually in all the conditions of his life. He represents within the religious sphere the highest point, beyond which posterity cannot go; yea, whom it cannot even equal, inasmuch as every one who hereafter should climb the same height, could only do it with the help of Jesus who first attained it."

Ernest Renan, advocate of the Legendary Theory,

says of Christ's teaching: "Its morality is the highest creation which has emanated from the human conscience, the most beautiful code of perfect life that any moralist has traced": and of the Teacher himself, "Whatever may be the surprises of the future, this Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim, that, among the sons of men, there is none born greater than Jesus." Thus, while the unbelieving world may reject his divine claims, the calm majesty of the great Teacher in the midst of the assemblage ever overawes it.

How shall this be accounted for? What was the secret of his popularity with the masses; a popularity so great that it provoked an envious hostility among all contemporary religious leaders? And what is it in his discourses that has called forth the involuntary praise of his enemies through the ages? He was a mere peasant, with no patronage or influential following; his gown and surplice, a homespun coat; his pulpit the hillside or a boat moored by the margin of the lake; his auditorium the blue canopy of the overarching skies; his audience the procession of the ages. See him yonder at the street corner; the multitude gathered about him with faces upturned in eager attention; they hang upon his lips; they throng his steps wherever he goes.

What was the secret of his power? This problem is commended to professors of homiletics in our theological seminaries. Find out the secret of his power, learned brethren, and you solve the

homiletic art. Let preachers who, as Cowper says, "mount the rostrum with a skip, pronounce a text, cry, 'Hem!' and then skip down again," take note of this. There was a Preacher once who never spake to empty pews. Is it true that the pulpit of our time has lost power? Certain it is that there are possibilities of power into which it has not entered as yet, nor ever will until it rids itself of artificial forms, catchpenny devices and adventitious attractions and gets back to the method of Christ. Tell us, O wonderful Teacher of Nazareth, wherein thy great power lieth?

We note at the outset that the Themes of Christ's discourse were only and always such as find a quick response, pro or contra, in the hearts of men. He spoke of great fundamental facts, of such as have to do with spiritual and eternal life.

He was a Doctrinal Preacher. But the doctrines which he presented were briefly comprehended in one which touches the vital, universal chord of interest; to wit, the plan of salvation. For deep down in the heart of the average man, however he may refuse to confess this even to himself, there is a constant cry, "What shall I do to be saved?" Jesus meets this inquiry more than half way and points out clearly the pathway of life. This is the sum and substance of his doctrinal teaching.

To those who expected to be saved by personal merit he addressed the parable of the Pharisee and Publican (Luke 18, 10-14), making it clear that justification is not meted out to the self-righteous but to such as make humble confession of their sins.

To those who hoped for salvation by reason of

their conformity to the ceremonial law, the high churchmen of his time, he directed his most faithful warnings: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone.—Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outwardly, but are within full of dead men's bones, and of all uncleanness.—Ye serpents, ye generation of vipers! How can ye escape the damnation of hell?" (Matt. 23, 23-33.)

To those who trusted to their acceptance of orthodox forms of belief he spoke with faithful severity. A doctor of divinity came to him under cover of darkness, saying, "Rabbi, we know thou art a teacher come from God:" but Jesus, paying no heed to the empty compliment, directed his answer straight at the unspoken longing of Nicodemus' soul, saying, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3, 3).

The way of life, as he declared it, is a straight and narrow way. It is briefly contained in the words, "God so loved the world that he gave his only-begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3, 16). He says that he himself is "the door of the sheepfold," and that if a man undertake to climb up any other way, he is a thief and a robber. There is no mistaking the condition which he affixes to the unspeakable gift: "He that believeth on the Son hath everlasting life;

and he that believeth not, the wrath of God abideth on him" (John 3, 36).

Not only did Jesus make this plan of salvation the vital center of his doctrine, but he made himself the living Center of all truth. He who would be saved must accept Christ himself, not as a historic fact but as a personal Saviour, in such wise that his life shall be united with Christ's. This is the meaning of those far-reaching words: "Except a man eat the flesh and drink the blood of the Son of man, he hath no life in him" (John 6, 53). It is personal faith in the personal Christ that saves. The ultimate test of Christian orthodoxy is in his saying, "I am the truth." The man who accepts salvation in Christ must obviously accept the teaching of Christ as true and ultimate in all things whatsoever. This is saving faith; which enables us to say, "I no longer live, but Christ liveth in me," and, "My life is hid with Christ in God."

But Christ was also an Ethical Preacher. The value of the doctrine which he set forth was measured by its transmutation into life. It must be expressed in terms of walk and conversation. A man's first duty is to accept Christ himself as Prophet, Priest and King; that being attended to, rules of conduct are in order. We hear much of the splendid ethics of the Sermon on the Mount; but let it be remembered that the Sermon on the Mount was addressed to the disciples of Jesus. It is a system of ethics for those who have accepted his pardoning grace and set out to follow him. The first thing must be done first; the second is to follow Christ in keeping the moral law. Thus to his followers he says, "Ye are the light of the world. Let your light so shine before men,

that they may see your good works, and glorify your Father which is in heaven" (Matt. 5, 14-16). And again, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5, 13).

He sets forth rules of conduct for all the concentric circles of life. Beginning at home, the innermost circle he has much to say about the ethics of marriage and of filial love. Then in the wider circle of society he sets forth justice, common honesty and that broad charitableness which should control men in their relations with their fellow men. In the still wider field of politics he enunciates the all-embracing principle, "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's" (Matt. 22, 21). But the ethical system of Christ reaches further still. It is cosmopolitan. His follower is a citizen of the world. In the parable of the Good Samaritan he teaches that the man at the antipodes is as really our neighbor as he who lives next door. Then logically follows the great commission, "Go ye therefore into all the world and preach the gospel to every creature; and, lo, I am with you alway, even unto the end of the present order of things."

The ethics of Jesus, thus set forth in his teaching, find their perfect illustration in his own life and character. His challenge is, "Which of you convicteth me of sin?" His biography is written in this wonderful monograph: "He went about doing good." He came from heaven to bring the world back to righteousness and thus to accomplish the restitution of all things. This is "that far-off, divine event to which the whole

creation moves." The character of Jesus, duplicated imperfectly in that of his disciples, is the leaven which is ultimately to leaven the lump of human life and history, and "bind the whole round world as with gold chains about the feet of God."

We have spoken of the Themes of Christ's discourse; let us turn now to his Method of Treatment. And here again we shall perceive that "never man spake like this man."

Observe his Simplicity. He advanced no abstruse propositions and used no sesquipedalian phrases. He made no reference to philosophy or science as such, though his teachings challenge all philosophic and scientific tests. He spoke to plain people and addressed himself to their common sense. His word was like an ocean, on whose shore philosophers may stand and gaze afar with wonder, and where little children sport in the mighty waters which bathe their feet. One day he took a little child upon his knee and admonished his hearers that unless their attitude toward truth was as humble and receptive as that of childhood, they should in no wise enter the kingdom of God. No man in his audience ever knit his brows and wondered what the preacher was aiming at: for the word of Jesus had an incomparable directness, so that every listener was moved to say, "This means me."

Then observe its Picturesqueness. The great Teacher was not above the kindergarten method. He was master of the parable. He illuminated his sermons by reference to everything in life and nature, finding "tongues in trees, sermons in stones, books in the running brooks and good in everything." Would

he declare the goodness of God? He points to a father awaiting the return of his wayward son. The doctrine of providence? "Consider the lilies of the field, the fowls of the air; your Father careth for them, shall he not much more care for you?" The responsibilities of wealth? A farmer is counting his gains when a voice from heaven interrupts him: "Thou fool, this night thy soul shall be required of thee!" The final judgment? "As a shepherd divideth his sheep from the goats." Heaven? "In my Father's house are many mansions; I go to prepare a place for you." The Kingdom? "A mustard seed planted in the ground; which is indeed the least of all seeds, but when it is grown it becometh a tree so that the fowls of the air lodge in the branches of it." The grace of giving? A poor widow casts her two mites into corban; and "behold, she hath given more than they all." Thus the great Preacher threw the truth into such bold relief that the common people rejoiced to hear it.

And how Practical his teaching was. The "application" of his sermon was not reserved for the close, but ran all through it. Wherefore Coleridge could say, "It finds me." So far as we know, he never preached but one written sermon and that was when the woman taken in adultery was brought to him in Solomon's Porch by the priests and rabbis, who said, "Moses in the law commanded us to stone such; but what sayest thou?" He stooped down and wrote on the pavement; and they read, "Let him that is without sin cast the first stone at her." No need of any further application. "They went out one by one beginning at the eldest." His word was like a nail

driven by the master of assemblies; it found its way to the center of life. It was as a two-edged sword to divide asunder the soul and spirit of a man; and it was like balm of Gilead to heal the wound. It was so direct that the unrighteous gnashed their teeth at him: while the penitent came and anointed his feet. It comforted the sorrowing, so that they mingled their tears with his. Application! His discourse was applied truth. It was applied ethics. It showed men how to live and how to die. He told no dreams; he ventured on no speculations. He aimed at heart and reason and conscience. This was why the people thronged his steps. This was why the ungodly rulers were offended at him. This was why they killed him.

Let us attend also to the Completeness of Christ's teaching. He set forth comprehensively all things that are necessary to character and usefulness. Some of the most vital truths could, in the necessity of the case, be presented only in silhouette, since as yet his disciples were "not able to bear them" (Mark 4, 33; John 16, 12). The most important of these truths was the Atonement. Not until his last fateful journey through Cæsarea-Philippi did Jesus venture to speak frankly and openly concerning the great tragedy which was presently to be enacted for the salvation of men. But from the beginning of his ministry this had been more or less clearly outlined; as in his conversation with Nicodemus: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up" (John 3, 14. And the great Teacher made abundant provision that such truth as could only be outlined by himself should subsequently be filled out. It must be remembered that he did not profess

to complete his system of truth. He only "began to teach" (Acts 1, 1). His words were the opening chapter of a complete revelation which was to be continued by his disciples who were to write further Scripture as they were moved by the Spirit of God. On these accredited writers of Scripture our Lord breathed his Spirit, saying, "He shall lead you into all truth." And he distinctly gave to their writings an authority equal to his own, saying, "He that heareth you, heareth me." In the teaching of Jesus himself we have all the salient points of Christian truth: and these, together with such formulation and elaboration as were subsequently made by the apostles under his explicit imprimatur, furnish a full, symmetrical and final system of doctrine and ethics.

This leads us to indicate another, and, perhaps, the most significant feature of Christ's teaching; to wit, its Authority. His hearers were "amazed: for he taught them as one having authority, and not as the scribes" (Matt. 7, 29). The word here rendered "authority" is *exousia* and it designates an inward source. Our Lord taught not as the scribes, who referred for their authority to other teachers, but as one who could say, "I am the Truth." He taught not like the prophets, who introduced their discourses with "Thus saith the Lord," since he and the Father were in such complete harmony that their word was one. Wherefore he speaks on this wise: "Verily, verily, I say unto you." How bold is this manifesto! Who is this that sets his *ipse dixit* against precedent, tradition, the teaching of all ancient worthies? How this "I say unto you" goes crashing through the elaborate fabrics which had been set up by courts and councils!

Here is a tone of authority which finds no parallel except in the thunders of Sinai. No other preacher can dogmatize in this manner. He who presumes to say, "I am Sir Oracle, and when I ope my lips, let no dog bark," is laughed at for his pains. And yet we preach Christ with a "Verily, verily," because we rest upon the authority of his word. This leaves no room for guesses or speculations; it is final, complete, conclusive. We are admonished against adding to it or subtracting from it. Our coign of vantage is here: "Remember the words of the Lord Jesus, how he said unto you."

Is there indeed a lost chord in the preaching of our time? They say the pulpit has "lost its grip on the people." If Samson, foreordained and divinely commissioned to deliver Israel, sits under the archway of Dagon's temple grinding at the mill for the delectation of passers by, it must be that his strength has departed from him. O for the day of a renewed covenant! The secret of increasing power is in getting "back to Christ." This is one of the shibboleths of our time; and it goes deeper than would appear. Back to Christ! Aye; but to what Christ? Not to that hypothetical Christ whom a sentimental age has conjured forth out of its own imagination; a Christ of love without justice, of tears without conscience, of heart without reason. No, back to the historic Christ! To Christ as the Bible reveals him; the virile Christ who offers a boundless mercy in terms consistent with the integrity of the moral Law. Back to Christ, who spake not only of a heaven of unspeakable delights, but of a hell "where their fire is not quenched and their worm dieth not." Back to Christ,

who, stretching out his hands, cried with infinite tenderness, "Come unto me"; and who also expressed his detestation of sin in woes that fell like lightnings from his lips. Back to the Christ who not only died upon the cross for us men and our salvation, but who is coming again to sit upon a throne of judgment, saying to the faithful, "Well done!" and to the incorrigibly wicked, "Depart from me!" We have no power in the teaching of the gospel save as we echo the teachings of Jesus, from whose divine authority proceed the issues of life and death: for he said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended and the floods came, and the winds blew and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand: and the rain descended and the floods came and the winds blew and beat upon that house; and it fell; and great was the fall of it" (Matt. 7, 24-27).

FUNDAMENTALS

II

HIS DOCTRINE OF GOD

II

HIS DOCTRINE OF GOD

We are bound to find God. The other sciences are important, but theology is indispensable. As it is written: "This is life eternal, to know God" (John 17, 3). We are sensible of our divine birth, and none the less sensible of having fallen from our original estate. "We came forth from God," said Augustine, "and we shall never rest until we return to him." The alienated soul is like a child lost among strangers, wild-eyed, lips trembling, eyes searching vainly for a familiar face. Ah, here the mother comes; and now the child is sobbing out its happiness on her loving bosom. So is it when the sinner finds God.

But where is he? "O that I knew where I might find him! Behold, I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him" (Job 23, 3-9). The horizons recede while we gaze: the darkness thickens as we grope like blind men feeling their way along the wall.

Just here we meet Christ, bringing his message straight from the throne. He comes to declare God. He is called "The Word"; that is, the medium of communication between the Infinite and the finite; the Articulate Speech of God. "All things are deliv-

ered unto me of my Father," he says; "and no man knoweth the Father, but the Son, and he to whomsoever the Son will reveal him" (Matt. 11, 27).

Let us sit at his feet, therefore, and learn theology. As his disciples we assume a docile attitude. He is our Prophet, and his word is ultimate. What has he to say about God?

First: as to his Being. It is significant that here Jesus has little or nothing to say. If we wish a demonstration of the divine existence we must go to the Theological Seminaries, where the problem is fully discussed in cosmological, ontological and teleological phrases. But the silence of Jesus is more eloquent than speech: since the Divine Being is the substratum of his entire doctrine, without which it would be as unsubstantial as a painted ship upon a painted ocean. And why should he—or for that matter we—undertake to demonstrate a fact which rests, as an intuition, at the bottom of the universal heart? Not with more certainty does the average man say, "I am" than he says, "God is." It must be remembered, moreover, that Jesus postulates his teaching on the truth of Scripture, saying, "Search the Scriptures; for in them ye think ye have eternal life and these are they which testify of me." We approach the Book in pursuance of that injunction, and we find its initial sentence, "In the beginning God."

Second: as to the Personality of God. The teaching of Christ at this point is very clear. At the beginning of his ministry he said to the woman of Samaria, "God is a spirit; and they that worship him must worship him in spirit and in truth" (John 4, 24). Now a spirit, though invisible and impalpable, is real

and personal: not a figment of the imagination but a self-conscious entity.

We find accordingly that the attitude of Jesus toward this Spirit is indubitably that of one person toward another. How close their communion! It is as if the two were face to face, with a veil of invisibility between them. To what or to whom was he speaking in Gethsemane when he cried, "O my Father, if it be possible, let this cup pass from me"? Can we for a moment conceive that he was addressing an insensate Law or an all-pervading Force or the impersonal Soul of the Universe or a "Something not Ourselves that maketh for Righteousness"? To whom or to what did he speak again in his last agony, "My God! my God! why hast thou forsaken me?" Was this an appeal to the inanimate skies, or to the gathering darkness? Impossible. It was this close relation of the personal Son with the personal Father that made him a competent witness in these premises; as John the forerunner had said concerning him, "The only-begotten Son, which is *in the bosom of the Father,* he hath declared him."

A due apprehension of this truth is of the utmost importance to our spiritual life. We are living in a time when there is a manifest disposition, in certain quarters, to eliminate the personal factor from the definition of God. Yet there is the very foundation of practical religion; as Paul says, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The sins, shortcomings and moral delinquencies of life all have their origin in a denial or obliviousness of this truth. We say, "I believe in God the Father Almighty;" but

let us grasp that idea for a moment and see how it will master us. Blessed is the man who has wrestled with it, as Jacob did with the Theophany at Jabbok, until it has flung him. He rises from the struggle a new man, worsted, crippled by the mighty truth. He goes upon his way thenceforth like Jacob, limping but believing. He is dominated in all his plans and purposes by the tremendous fact that God is; that he is a personal God; that he has eyes to see, ears to hear, a heart to feel and hands to help. This is the thought which the life and character and teaching of Jesus bring to the fore. God is a real God; a seeing, hearing, feeling God.

Third: as to the Divine Immanence; that is, God's relation to the world and its affairs. It is a singular fact that God *as the Creator* is not mentioned or referred to directly or indirectly in the discourses of Jesus. Yet this is not surprising when we consider that Jesus was preaching, not to philosophers but to average men. No doubt there were evolutionists in his congregations, intent then as now on erasing God from the philosophy of the universe and tracing all things back through the calm operation of natural laws to the primordial germ. The dream of autogenesis is as old as the imagination of man. But Christ was not preaching to this sort of people. If there is a reader of these words who holds that the world is a fortuitous concourse of atoms, that there are things without a maker, effects without causes, design without a designer, law without a lawgiver or administrator, the great Teacher has nothing for that man. He will not utter truth as men pour water on the ground. He will not waste his words on minds

that are proof against the approaches of common sense. He declines to enter into a demonstration of the proposition, *Ex nihilo nihil fit.* He falls back here again upon the veracity of Holy Writ, saying, "Search the Scriptures." We approach them accordingly and hear them saying, "In the beginning God created." As followers of Christ, let that suffice us.

But with reference to divine *Providence* the teaching of Jesus is large, positive and intensely practical. It must be so for obvious reasons. While God as the original Cause is an axiom of science, his Providence may be denied, is practically denied, and indeed is rarely accepted in its full significance even by the most devout of men. We are always in danger of swinging off to either of two extremes: on the one hand to Automatism, which asks us to believe that God made the worlds, endowed them with self-operating laws and flung them out upon their orbits to take care of themselves; on the other to Pantheism, which speaks on this wise: "God is everything and everything is God: I am God: there is nothing but God; all else is, as the Buddhists say, *maya*, or illusion." Now the doctrine of Christ lies in between these two, along the golden mean. He teaches that God is in and over all. He leads us out to the hillsides and bids us "behold the lilies of the field, how they grow," assuring us that our Father who cares for them will much more care for us (Matt. 6, 25-34). "Are not two sparrows sold for a farthing?" he asks; "and one of them shall not fall upon the ground without your Father. But the very hairs of your head are all numbered" (Matt. 10, 29-31). Thus was the doctrine of Providence put in familiar terms:

for his hearers were accustomed to see the farmers of Judea come to market with sparrows strung on willow twigs, offering them for sale, two for a farthing. The God who heard the twittering of the wounded bird as it fluttered to the earth, would surely not forget his children.

In this fundamental truth we have the rationale of prayer: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Our Lord taught that the Father cares for us not merely in great matters but in infinitesimals. He is the God of nations, hearing when kings and rulers take counsel together, saying, "Let us break his bands asunder and cast away his cords from us," hearing and laughing and holding them in derision. And he regards the needs of the humblest of suffering men. O wonderful eyes of the Lord, that run to and fro through all the earth beholding the evil and the good! O great heart of God, quick to respond to every cry for help! The doctrine of prayer as taught by Jesus is exceedingly simple. We are to hasten to God with our desires as children run to their mothers in time of need: for "if ye being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him" (Matt. 7, 11).

Fourth: as to the Moral Attributes of God. The emphasis of Christ's teaching is placed here, because at this point it touches most nearly the eternal welfare of men.

Our Lord taught the divine Holiness in uneqivocal terms; praying, "O holy Father!" We speak of this as an attribute of God: but rather it is the condition

of his Being or the atmosphere in which he perpetually dwells. It is the Light emanating from his throne, of which Christ is the supreme manifestation; as he said, "I am the Light of the world." And this Light must ever be reflected in the life and conduct of Christ's disciples, as he said, "Ye are the light of the world; let your light so shine before men that they may see your good works and glorify God." This divine holiness is not merely freedom from moral contamination, but an infinitely sensitive aversion to sin which makes it impossible for God to look with complacency upon any creature who is in any wise defiled with it. Hence the appeal of Jesus for the cultivation of a holy life, since without holiness no man shall see God.

Out of this vital atmosphere of the divine personality proceed two attributes which, like opening arms, embrace the world. One of them is Love. This was comprehensively taught by our Lord in his constant reference to God as "our Father." Madame de Staël said truly that if Christ had never done anything in the world except to teach us to say, "Our Father which art in heaven," he would have conferred an inestimable boon upon us. The proof of the Father's love is in his perpetual gifts. His bountiful hand is ever open. Our food and raiment are from him (Matt. 6, 25-33). And these gifts are without respect of persons; "He sendeth rain on the just and on the unjust" (Matt. 5, 45). But the crowning token of his love is in the grace of salvation. "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him, should not perish but have eternal life" (John 3, 16). Who

shall fathom the depths of that word, "So"! His seeking love is declared in the parables of the Woman and the Lost Coin, of the Shepherd and the Lost Sheep, of the Father shading his eyes and looking off toward the far country, hoping for the return of his wayward son (Luke 15).

The other of the embracing arms of God is his Justice; that is, his respect for law. This is the complement of the divine love; and no presentation of that love, however pathetic or eloquent, can be complete without it. The love that is worthy of a holy God must pay deference to the holy law. Now no teacher ever lived who so deeply emphasized the sanctity of the Moral Law as did Jesus. He said, "I am not come to destroy the law but to fulfill it. Not one jot or tittle of the law shall pass away until all be fulfilled" (Matt. 5, 17-19). He defended not only the law itself but the justice of the penalties which are affixed to the violation of it. If any one doubts the virility of Christ's conception of justice, let him read the twenty-fifth chapter of Matthew. He speaks there, as elsewhere, in no uncertain language as to the awards and penalties of the Great Day. The punishment of the wicked is *aionios,* "eternal, everlasting." The separation of the wicked from the righteous is likewise eternal: "There is a great gulf fixed" (Luke 16, 26). The inevitable consequence of persistence in sin is spiritual and eternal death: a death which is characterized as "outer darkness," "the fire that is not quenched," "the worm that dieth not."

Our Lord teaches us, moreover, that the Reconciliation between love and justice—the two great moral

attributes of Deity—is to be found at the Cross. Here "mercy and truth are met together, righteousness and peace have kissed each other." It is inevitable that the penalty of sin should be inflicted; it must be inflicted either upon the malefactor or upon some competent substitute who shall volunteer to suffer for him: Christ says, "Here am I, send me." The justice of God is manifest in the suffering of his only-begotten and well-beloved Son.* O divine deference to the sanctity of law! And his love is manifest preeminently in the proffer of all the benefits of that vicarious death on the sole condition of faith. As it is written, "He that believeth on the Son hath everlasting life; and he that believeth not, the wrath of God abideth on him" (John 3, 36).

If exception be taken to the fairness of this proceeding as indicated by Christ in his constant teaching with reference to the Cross, let it be remembered that here is the setting forth of a Covenant. The three parties to this Covenant are God the Father, God the Son, and the sinner. The willingness of God the Father is asserted in this that he "sent" his well-beloved Son. The willingness of Christ is asserted in the fact that he "came," came of his own volition, came saying, "I rejoice to do thy will!" If now the party of the third part, to wit, the sinner, is willing and acquiescent, who shall object? Who in the wide world can object, is competent to offer an objection? So God is able to be "just and the justifier of the un-

---

"* The wrath of God against sin is so great that, rather than that it should go unpunished, he hath punished the same in his Beloved Son." Communion Office of the Reformed Church.

godly"; that is, of all who accept the proffer of his grace.

It is thus apparent that Christ set forth roundly, symmetrically, completely and finally the true doctrine of the one true God. If we are Christians, we are bound to receive God as Christ declared him. The man who makes a god out of his own imagination is as truly an idolater as if he made an idol out of wood or stone. A god who is all love without regard to justice, or who is, on the other hand, all justice without regard to love, is a moral monstrosity. No such god has any existence in fact; and he is certainly not the God whom Christ has revealed to us.

A word in conclusion: Plain as the teaching of Jesus is with reference to God, the clearest and completest revelation of the divine nature and character is to be found not in his teaching but in himself. He came to unveil God in his own person to the children of men. He is God incarnate; "the Word was made flesh and dwelt among us." He is "the fullness of the Godhead bodily." I doubt if we shall ever behold the essential God, if we shall ever see him otherwise than he has made himself manifest in Christ. If we are prepared to take Christ at his word and personally believe in him, we shall walk no more in perplexity and bewilderment crying like Job, "O that I knew where I might find God!" For the only-begotten Son, which is in the bosom of the Father, he hath declared him. To Philip, who said, "Show us the Father and it sufficeth us", he answered—and his answer must be the sum and substance of our theology —"Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me,

hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me" (John 14, 8-11).

III

HIS DOCTRINE OF MAN

III

HIS DOCTRINE OF MAN

A century ago the world was studying Theology. The results were such as might have been anticipated from the fact that the Infinite is not to be comprehended by the finite mind. The common feeling with reference to this matter was expressed by Alexander Pope in the words:

> "Know then thyself: presume not God to scan:
> The proper study of mankind is man."

So, as time passed, Theology gave way to Anthropology: thus the scientific study of to-day has to do predominantly with the doctrine of man. Is the result satisfactory? It might be supposed that an age which boasts of its attainments in biology, physiology, psychology, and sociology would be able to speak with great definiteness as to the subject in hand: but there is, on the contrary, the widest possible divergence of opinion. At one extreme there is such a vainglorious trumpeting of the Dignity of Man as amounts to a practical shoving aside of the Infinite to make room for a puffed-up creature whose breath is in his nostrils: at the other a rare humility which makes us kinsmen of the beasts that perish. Is it not singular that certain people who find fault with Isaac Watts for singing, "Great God, how infinite art thou; what worthless worms are we!" should

insist upon a scientific proposition which makes man the lineal descendant of a mollusk, a mere ripened germ, "a stomach with its appurtenances"? They define emotion to be heat thrown off by our physical machinery: the brain is phosphorous; and thought is the result of atomic friction. Am I a dog that I should believe this thing? In between the extremes indicated are all sorts of opinions with reference to man: so that he remains a complex problem; his very definition being only less elusive than the definition of God.

"How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder He who made him such,
Who centered in our make such strange extremes!
From different natures marvelously mixt,
Connexion exquisite of distant worlds!
Distinguisht link in being's endless chain,
Midway from nothing to the Deity!
A beam ethereal, sully'd, and absorpt;
Tho' sully'd, and dishonour'd, still divine!
Dim miniature of greatness absolute!
An heir of glory! a frail child of dust!
Helpless immortal! insect infinite!
A worm! A god!"

We turn for enlightenment to Christ, our authoritative Teacher, who was competent to speak in these premises, since he was "Son of Man"; that is, the ideal or representative Man; of whom it is written, "He needed not that any should testify of man: for he himself knew what was in man."

We find in his teaching, to begin with, a considerable number of passages (which taken together may be called the First Chapter in his Philosophy of Man) concerning the Origin of Man and his Place in the

Universal System. It should be observed, however, that his Creation is not once directly referred to. For this, as for like fundamental facts, our Lord points us to the Scriptures, saying, "Search them." We open them accordingly and read: "God said, 'Let us make man in our image, after our likeness'; and he formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 1, 26; 2, 7).

The teaching of Jesus, founded on this proposition as a postulate, is briefly summarized in two suggestive words. One of them is "Father." Not less than sixty-five times does our Lord mention the Fatherhood of God. This can mean only that man is by creation a child of God. And this fact is stated generically, with no reference to the moral character of any particular man. In the philosophy of Jesus all sorts and conditions of men, it matters not how far they have wandered from truth and righteousness, are children of God. The gibbering idiot is a child of God. The drunkard in the gutter is a child of God. The criminals who fill our jails are children of God. Aye, though the leprosy of vice has eaten into the marrow of their bones, the sign manual of the great Father is still upon their brows. Their life is the breath of God.

The other significant word is "Brother," which indicates man's place in the universal system. Our Lord in his discourses makes frequent references to this Brotherhood of Man, which is indeed the necessary corollary and sequence of the Fatherhood of God. Out of it flows the Golden Rule, "Do unto others as ye would be done by." It furnishes the

rational basis of the doctrine of human equality, from which proceed all great manifestoes of human rights. Our Lord was no respecter of persons; to him there was no significance in those adventitious conditions which separate the lord of the manor from the servant in his field. He championed the rights of "God's poor" and the devil's poor, of the friendless and suffering, of little children, of Gentiles, of the lapsed and submerged masses. His regard for them was like that of Surgeon Boudon who, when Cardinal Du Bois had asked special treatment, replied, "My lord Cardinal, the poorest of my patients is a Prime Minister in my eyes." It is this high estimate of manhood for its own sake that will yet bring in the Golden Age. It is destined to solve all social problems. It will make an end of meanness and selfishness; an end of unfriendly litigation; an end of strikes and lockouts; an end of wars and rumors of wars. Courts of arbitration can but patch up brief armistices, but the doctrine of Jesus will ultimately bring in the Truce of God.

"Then let us pray that come it may,—
As come it will for a' that,—
That sense and worth, o'er a' the earth,
May bear the gree and a' that.
For a' that, and a' that,
It's coming yet, for a' that,—
When man to man, the warld o'er,
Shall brothers be for a' that!"

The Second Chapter in Christ's Philosophy of Man has reference to Man's Degeneration. At this point let it be observed that he has nothing to say respecting the Fall. He assumes the fact, which everybody

concedes, that somewhere in the remote past there was a tragedy of some sort which deeply affected the moral character and destiny of the entire race. For particulars he refers us again to the Book. We open it and read how man at the beginning was subjected to a moral test which he failed to meet: with a result so lamentably patent that it requires no proof. This factor is ever manifest in the problem, whether it be called "heredity" or "original sin."

The moral status of the race, as described by Jesus, is briefly comprehended in the word "lost." We are, by nature, lost to God, to self-respect, to truth and righteousness, to happiness and heaven. In other words, we are sinners. And there is no room for a difference of opinion as to what Christ thought about sin. No teacher ever lived who so deeply emphasized its sinfulness. It is not a mere superficial defect, but a disease of the heart: "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man" (Mark 7, 21-23). If "total depravity" means that there is nothing good in human nature, then Christ did not teach it; but if it means that every faculty of human nature is desperately corrupted by the foul malady, then Christ did teach it over and over. And he put his Yea and Amen upon the awful penalties which are affixed to sin in even its lightest forms. The idle word must be accounted for (Matt. 12, 36). The man who "offends" one of Christ's little ones is in such danger that "it were better for him that a millstone were hanged about his neck, and that he

were drowned in the depth of the sea" (Matt. 18, 6). And he proceeds to say, with searching earnestness, "If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell fire" (Matt. 18, 8, 9).

But there is a distinctly optimistic tone in the teaching of Jesus. If he affirms that all alike are sinners, he states no less clearly that all are salvable. Man is "lost," indeed; yet not as a ship is lost upon the rocks, parting asunder in irremediable ruin: rather as a traveller is lost on the prairie, in the dark night, the snow drifting down and obscuring his path. O for a light somewhere in the distance! O for the sound of a friendly voice!

"The Son of Man is come," says Jesus, to answer that cry; "to seek and to save the lost" (Luke 19, 10). There must be a lingering remnant of good in sinful man, else why did Jesus come to save him? And how could he stand with outstretched arms, saying, "Come to me!" if there were nothing in the sinner to respond to that call? Christ was known as "the friend of sinners." He had a kind, encouraging word for a contrite woman of the town. The last act of his earthly career was to extend mercy to a penitent thief. His mercy had in it no countenance for sin. He did not obscure the fact that the prodigal wasting his substance in the far country deserved the shame and adversity which had befallen him. But his teach-

ing was full of hopefulness. The door of the Father's house was ever open to the returning prodigal. To this end he himself had gone out upon the dark mountains of sin to bring the wanderer home to God. "The Son of Man is come not to be ministered unto," he said, "but to minister, and to give his life a ransom for many" (Matt. 20, 28). We are much concerned, just now, for one of our missionaries who has been captured by brigands and carried away into the fastnesses of Bulgaria. A great ransom is demanded for her release. The soul of man is fallen likewise into the hands of the spoiler; and Christ is come to pay the ransom. The ransom demanded is his life. He dies for us; and his death makes it possible for every sinner to go forth if he will out of captivity into the glorious liberty of the children of God.

The Third Chapter in the Anthropology of Jesus has reference to Regeneration or the Recovery of Man. At the threshold of his ministry he said to Nicodemus, in terms of immeasurable significance, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3, 3). It is not our purpose here to enter deeply into this doctrine of the New Birth; let it suffice that it means the restoration of human nature, in a complete and ultimate deliverance from the bondage of sin.

This is set forth in Christ's teachings as entirely the work of God. For when Nicodemus asked in bewilderment, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Jesus answered, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3, 4-6). In other words, any

attempt at self-reformation is doomed to end in failure, since it effects no radical change in the moral constitution. God alone can restore the utterly demoralized faculties of our spiritual nature.

Let it not be supposed, however, that there is nothing for man to do in this situation. His part is acquiescence. Our Lord in his teaching ever pays deference to the sovereignty of man. He recognizes the fact that a sinner, by virtue of his likeness to the sovereign God, may do as he will, despite all overtures of the divine mercy. What pathos in these words, "Ye will not come unto me that ye might have life!" (John 5, 40). Was ever the Freedom of the Will set forth in more conclusive terms than when Jesus lamented with tears, "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23, 37). The very utterance of a call to salvation was proof positive that men had power to refuse it.

> "Though God be good, and free be heaven,
> No force divine can love compel;
> And though the song of sins forgiven
> Shall sound through lowest hell,
> The sweet persuasion of His voice
> Respects thy sanctity of will.
> He giveth day; thou hast thy choice,
> To walk in darkness still."

Wherefore he said, "He that believeth on the Son hath everlasting life; but he that believeth not, the wrath of God abideth on him" (John 3, 36). He comes to save. He stretches out his arms to sinners, even to the uttermost, saying, "Him that cometh unto

me, I will in no wise cast out" (John 6, 37). But whether we will come, whether we will believe, whether we will be saved or not, this is for us to say.

The Fourth and final Chapter of Christ's teaching in this province has to do with the Destiny of Man. He who meets the condition affixed to the benefits of the gospel, to wit, an acceptance of Christ as Saviour and Lord, is restored to his original estate—and more.

To begin with, he enters into Life; that is, the higher life of the soul, which in the teaching of Jesus is clearly distinguished from the lower or sensual life. The difference is indicated where he says, "Take no thought for your life; what ye shall eat, or what ye shall drink" (Matt. 6, 25). And again, "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12, 15). And again, "What shall a man be profited if he shall gain the whole world and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16, 26, R. V.). He is here speaking of that which differentiates man from all the lower orders; that is, the life which he lives in communion and sympathy with God.

Furthermore, the penitent and believing sinner is restored to his place in the Household of God. It is written of Christ, "He came unto his own, and his own received him not; but to as many received him, to them gave he power to become the sons of God" (John 1, 11, 12). Now a man, however fallen, never loses his natural sonship: in his wicked life in the far country he renounces the Father, but he is never cast off. On his return, however, he becomes as the Buddhists would say, "a twice-born man." He is thenceforth not only a son by creation but, what is of far

greater significance, a son by adoption: as Paul says in his formulation of this doctrine, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God" (Ro. 8, 15, 16).

Still further, the sinner redeemed by grace is promoted to service in the kingdom of God. This is the reference in Jesus' words, "As the father hath sent me into the world, so send I you." He had been sent into the world to save it. He calls his disciples in like manner to be "fishers of men." He bids them enter the harvest field that, as laborers together with him, they may reap souls for the garners of God.

And the consummation of their high estate is participation in Christ's own glory. In his sacerdotal intercession he says, "Father, I pray for them. I will (was ever a prayer offered by another in such imperative terms?) that they may behold my glory, which thou hast given me; and the glory which thou gavest me, I have given them" (John 17, 22-24). Here is the ultimate climax in the Ascent of Man. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Here ends the teaching of Jesus with respect to man. It leaves us gazing in at the doorway of the Father's house. The son, who went into the far country, has come to himself and returned, and he has found the door open to receive him. Here he sits, amid sounds of music and dancing, at a bountifully provided table. He has regained his justly for-

feited place in the family circle. The best robe is upon him; he has shoes on his feet and a signet ring on his hand. And thus there is joy in the presence of the angels of God over every sinner that returneth from the error of his way.

One thing remains to be said: The best revelation of man is found, after all, not in the teachings of Jesus, but in himself. He is entitled to be called "the Son of man" because of his preeminence as the First-born among many brethren: the approval of the Father is upon him as upon no other, "This is My Beloved Son." In him humanity is at its best. *Ecce Homo!* He came into the world to die for our salvation, but he came also to live among us, in order that we might know what character is and what manhood ought to be. The initial step in the return of a wandering soul is to come to him for the cleansing of his blood, that the past may be blotted out; and the remainder of life, along the upward path to the fulness of the stature of character, is to follow in his steps. Thus "let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

IV

HIS DOCTRINE OF HIMSELF THE GOD-MAN

IV

HIS DOCTRINE OF HIMSELF THE GOD-MAN

An ancient proverb says, "The secret of man is the secret of Messiah"; which means, I suppose, that the coming of Messiah was expected to solve all the great problems of life and destiny. The hope of his coming was universal. It was called "the Hope of Israel", but it was cherished the world over. All men knew as by intuition, that they were born of God: they knew also, by the testimony of their eyes and conscience, that a great gulf had somehow been opened up between the great Father and his children: and the conclusion was inevitable that, if there was a heart in the bosom of God, he would not leave his children under the curse, but must, in some way, bridge the awful gulf. The suggestion of such a bridge, wherever or in whatever form it occurred, was an essential thought of Christ. It may be dimly seen in the legend of Thor; in the wounded foot of Brahma treading on the serpent's head; in the fable of Prometheus, bound to the Caucasus with a vulture gnawing at his vitals, lamenting, "I must endure this until one of the gods shall bear it for me." It is shadowed forth in all Avatars and Theophanies, and preeminently in the universal institution of sacrifice. It was hinted at in the Sibylline books

and seemed to find an echo in Virgil's Fourth Eclogue, "A golden Progeny from heaven descends." At the beginning of the Christian era the world was on tip-toe, expectant, watching the stars. He was coming! Coming! The Christ; the builder of waste places; the restorer of paths to dwell in!

By the well-side at Sychar sat the Man of Nazareth, in conversation with a woman of the town. Her heart had bared itself before his calm scrutiny and her soul was perplexed by the great problems of the soul's life. With a sigh she said, "I know that Messias cometh, which is called the Christ; when he is come, he will tell us all things:" to which Jesus replied, "I that speak unto thee am he!"

This, in specific terms, is the Messianic claim of Jesus. In many ways, on different occasions, to various groups of hearers he expressed himself to the same effect; and his language was such as to leave no possibility of doubt. He professed to be the Christ, the long-looked-for Messiah "whom kings and prophets longed to see and died without the sight." It is of supreme importance that we should understand this claim, inasmuch as the issues of life and death flow out of it.

> "We walk at high noon, and the bells
> Call to a thousand oracles;
> But the sound deafens, and the light
> Is stronger than our dazzled sight;
> The letters of the sacred Book
> Glimmer and swim beneath our look;
> Still struggles in the Age's breast
> With deepening agony of quest
> The old entreaty: 'Art thou he,
> Or look we for the Christ to be?'"

Of the Messianic titles used in old-time prophecy there are three which have surpassing importance. These are "Son of man," "Son of God," and "Christ," that is, the Anointed One. It is my present purpose to show that our Lord assumed these titles, with the honors and prerogatives attending upon them, in such manner that no thoughtful man can deny his claim to Messiahship without impugning his character as an honest man.

I. Son of man. This term is used in a double sense. On the one hand it designates *a* son of man; that is, one who shares humanity with us; one who eats, sleeps, suffers and dies as we do (Luke 9, 58; Mark 8, 31). Now this is involved in our Lord's claim to Messiahship. He is a man among men; our fellow; flesh of our flesh, and bone of our bone; in all points such as we are, only without sin.

If it be suggested that this fact was so obvious as to need no statement, the answer is found in such heresies as that of the Docetists, who argued that Jesus was not a veritable man, but God manifesting himself in spectral form.

It should be remembered, in this connection, that the world before Christ was not a world without God. God appeared among men and held converse with them on many occasions, but never as incarnate God. These appearances, prior to the Advent, were Theophanies. He is thus represented as walking with Adam in the garden in the cool of the day: as speaking with Abraham at noon in the doorway of his tent, and to Daniel at the hour of the evening sacrifice. As the "Angel of the Covenant," he communicated with the children of Israel

from above the golden cover of the Ark, and went before them on their wilderness journey in a pillar of cloud by day and of fire by night.

But it was prophesied that in the fulness of time he should take our humanity upon him; "A virgin shall conceive and bear a son, and shall call his name Immanuel"; that is, God with us (Isa. 7, 14). Here is the mystery of the Incarnation; and this is involved in our Lord's claim to the Messianic title, "Son of man." He affirms himself to be that "Word" which was in the beginning with God and in due time was made flesh and dwelt among us.

But there is another sense in which, by assuming this title, our Lord sets himself apart from other men. He is *the* Son of man; that is, the One who was to appear in human form to deliver the world from sin. No sooner had Adam fallen than the protevangel was uttered: "The seed of woman shall bruise the serpent's head." Our Lord now claims to be that "seed of woman" who was to deliver the race from moral bondage and set up on earth the kingdom of God. Of the frequent references in prophecy to this Son of man it will suffice to mention that in the vision of Daniel: "Behold the four winds of the heaven strove upon the great sea; and four great beasts came up from the sea, diverse one from another. The first was like a lion; the second like a bear; the third like a leopard; the fourth a nondescript beast, with iron teeth." These were the similitudes of the four great powers of the ancient world which rose, flourished and disappeared. Then was another throne set up and one like unto the Son of man came with the clouds of heaven and took his

place upon it, of whom it is written, "His dominion is an everlasting dominion, and his kingdom that which shall not be destroyed" (Dan. 7, 1-14).

The fact that Jesus claimed authority as the Son of man is indisputable. Not less than forty-six times in the Gospels is this title used with reference to him. Once, when certain Greeks came to Jerusalem, saying, "We would see Jesus," he kept them waiting without while he uttered these significant words: "The hour is come that the Son of man should be glorified. Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name! Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." The people answered him, "We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man?" Then Jesus said, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you" (John 12, 20-36).

II. Son of God. This title, whose Messianic reference is conceded on all sides, is also employed in a double sense. It is sometimes used of angels, as in the passage, "The morning stars sang together and all the sons of God shouted for joy." And frequently it is used of good men, as where it is written, "Now are we sons of God, and it doth not yet appear what we shall be." Thus all who are in close and approved relations with the Father, either because they have never sinned or because their sins are forgiven,

may be called "sons of God." Of Jesus this was singularly true, since he was "holy, harmless and undefiled." He kept unimpaired the divine quality of his manhood, so that alone of mortal men, he could utter the challenge, "Which of you convinceth me of sin?" As a Son of God he was thus the representative man; he was the exemplar of life and character for all other men; he was the ideal man.

In its other sense the title refers to Messiah as the sole and singular Son of God: in other words, his "only-begotten Son." He is thus represented in the Second Psalm, where God reads the riot-act to kings and rulers who have conspired against him. A burst of laughter is heard out of heaven and God speaks in his sore displeasure,—"I will declare the decree: *The Lord hath said unto me, Thou art my Son; this day have I begotten thee: Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Be wise now, therefore, O ye kings. Kiss the Son, lest he be angry, and ye perish from the way. Blessed are all they that put their trust in him."

It should be observed that, while Jesus makes frequent reference to the Fatherhood of God, he never fails to preserve the distinction between his own filial relation and that of other men. He speaks of "My Father" and "Your Father," but never of "Our Father" in such manner as to suggest that his Sonship is like ours. Our sonship is by creation in the divine likeness; and again by adoption whereby we are enabled to say, "Abba, Father;" but his Sonship is from an eternal begetting. God has many sons, but one "Only-begotten." And this is the honor to

which our Lord repeatedly lays claim, as making him coequal with God. It is implied in all references to his preexistence; as, "Before Abraham was I am" (John 8, 58; also 16, 28); to his being sent into the world (such as John 3, 16); and to his singular intimacy with the Father (such as John 8, 29).

At the baptism of Jesus and again in the Mount of Transfiguration a voice was heard from heaven, saying, "This is my beloved Son; hear ye him!" The claim of Jesus to this filial title was recognized by the tempter in the wilderness when he said, "If thou be the Son of God, command that these stones be made bread" (Matt. 4, 3); and by evil spirits, when they cried, "What have we to do with thee, thou Son of the most high God" (Mark 5, 7)? It was recognized also by the disciples of Jesus; as after the stilling of the tempest, when they said "Of a truth, thou art the Son of God" (Mat. 14, 33) and in the good confession of Peter, "Thou art the Christ, the Son of the living God (Matt. 16, 16). It was recognized by his murderers who derided him, saying, "If thou be the Son of God, come down from the cross" (Luke 23, 35). It was acknowledged by the soldier in charge of his execution, who, witnessing his calm demeanor in the presence of death, was moved to say, "Verily, this was a righteous man"; and, later, "Verily, this was the Son of God!"

III. Christ, the Anointed One. This is the official title of Messiah and, as such, Jesus appropriated it (e. g. Mark 9, 41; John 4, 26). In this title are included both Son of Man and Son of God. In the person of Christ the two natures are knit together in mystical union. His personality is unique. In all

the universe there is not another Theanthropos. He stands solitary and alone as the God-man.

Great is the mystery of godliness, God is manifested in the flesh! The mysteriousness of this manifestation is granted; but this furnishes no adequate reason for denying the fact. We dwell in the midst of mysteries. Who shall explain the union of the soul and body in the human constitution? Two indisputable facts are here united into an inexplicable *tertium quid.* How is it that my hand moves at the command of my will? This is quite as mysterious as the union of Godhood and manhood in the person of Christ. A thing may be suprarational yet not contrarational; indeed most things are so. The reason why the Incarnation is objected to is because it finds no analogy in nature; and this is no reason at all.

"I do not think of Christ," said Chrysostom, "as God alone or man alone, but both together. For I know he was hungry, and I know that with five loaves he fed five thousand. I know he was thirsty; and I know that he turned water into wine. I know he was carried in a ship; and I know he walked upon the sea. I know he died; and I know that he raised the dead. I know he was set before Pilate; and I know he sits with the Father in his throne. I know he was worshipped by the angels; and I know that he was stoned by the Jews. And truly some of these I ascribe to the human and others to the divine nature. For by reason of this he is said to have been both God and man."

And this union of the divine and human in Christ is necessary to our salvation. The argument is set

forth in Anselm's *Cur Deus Homo,* in which he contends that Messiah must be man in order that he may suffer; since God has neither body, parts nor passions, and suffering alone can expiate sin; but he must also be God in order that he may suffer enough to atone for the entire race of sinful men.

It had been prophesied that when Christ appeared it would be as the son of a virgin, who should be called Immanuel, which being interpreted is, God with us. Let such an one be found and he shall be counted worthy to accomplish the great salvation. But where is he? To this inquiry Jesus of Nazareth answers, "I that speak unto thee am he." As Theanthropos he binds earth and heaven together, like Jacob's ladder, with its lowest round on the earth and its highest round in heaven. This was the reference in Jesus words, "Hereafter ye shall see heaven opened and the angels of God ascending and descending on the Son of man" (John 1, 51). As Theanthropos he is competent to be a mediator between God and man, with one of his pierced hands uplifted to God in intercessory prayer, and the other extended in invitation to sinful men. It is thus that the race is reconciled with God.

As to his own claim in these premises, there is no room for question. On one occasion the Jews said, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." And Jesus answered, "I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me" (John 10, 24, 25). He says he had already "told" them, as if it were his common, frequent claim. And again, at the close of his ministry, the High Priest

before whom he stood on trial for his life, said to him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. And Jesus saith unto him, Thou hast said; nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." That he intended this to be the strongest possible affirmation is evident from what follows: "Then the high priest rent his clothes, saying, he hath spoken blasphemy; what further need have we of witnesses? What think ye? They answered and said, "He is guilty of death" (Matt. 26, 63-66). It was this claim to Messiahship that brought about his death. There were other charges in the indictment against him, but he died for "making himself equal with God."

The problem is before us: What think ye of this Jesus which is called the Christ? Of all living men there is not one so thoroughly alive as he. Of all notable figures in history there is not one so conspicuous and omnipresent as he. "Say not, Who shall ascend into heaven; that is to bring Christ down? Or, Who shall descend into the deep; that is, to bring up Christ again?" For he is ever near. He arrests us in the midst of our busy cares to propound the question, What thinkest thou of me? We awake in the watches of the night to find him asking, "What sayest thou of me?" Alas, we often fail to recognize him or, recognizing, deny his claims upon us. We turn at his voice, like Magdalene, saying to ourselves, "It is the gardener." O, blessed the hour when he calls us by name, and we fall before him, crying, "Rabboni! My Master!" More blessed still

the hour when, touching the nail-prints in his hands, we bid farewell to every doubt, crying, "My Lord and My God!"

THE KINGDOM AND ITS FACTORS

V

THE KINGDOM

V

THE KINGDOM

The Jews believed in God as King over all and blessed forever. He had set them apart in a theocracy or God's-government, in which the divine word was ultimate Law. It was their expectation that, in the fulness of time, a Kingdom was to be established on earth, of which the Messiah, a lineal descendant of David, would be absolute sovereign, his dominion reaching "from sea to sea and from the river unto the ends of the earth."

This was the Hope of Israel, which ran through prophecy like a golden thread. It sustained the hearts of the Chosen People during their national decadence and the weary years of the Babylonish woe. One of their seers, in captivity, beheld the triumph of the Messianic Kingdom in a vision of a great image with head of gold, breast of silver, body of brass, legs of iron, and feet of iron and clay. And, behold, a stone was cut out of the mountain, without hands, and it smote the feet of the image and brake them in pieces, and crushed the image that it became as the chaff of the threshing floor; and the wind carried it away. And the stone became a great mountain and filled the earth (Dan. 2, 31-44).

It was not unnatural that the Jews should associate with this vision of Messianic power the restoration of political glory. They saw afar the waving of

banners and the splendor of a golden throne. The yoke of the oppressor was to be broken. There would be no more wars or rumors of wars. The Gentiles were to be effectually subjugated and trodden under foot. And the sway of Jehovah was to be over all nations, insomuch that Holiness should be written on the very bridles of the horses. Then every man in Israel would rest under his own vine and fig-tree.

But the years dragged their slow length along, and still Messiah came not. The lights went out in the sanctuary; there was no more open vision. The nation was like a sick man tossing in the night. How long, O Lord? how long? Come and make no tarrying!

At length a voice was heard, the voice of one crying in the wilderness, "Repent ye; for the kingdom of heaven is at hand! There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. Prepare ye the way of the Lord; make his paths straight! Every valley shall be filled, and every mountain shall be brought low; and the crooked shall be made straight and the rough ways shall be made smooth; and all flesh shall see the salvation of God!" The heights of Jordan echoed the words of the weird prophet; the people thronged in multitudes to hear him.

And presently the King appeared, walking by the river-side. And John said, "Behold him! This is he of whom I said, After me cometh a man who is preferred before me, for he was before me." The people turned and saw a plain man in homespun. Was it strange that they hesitated to receive him? Here was no glittering crown, no waving banner, no

trumpet's blare. For thus it had been written, "Who hath believed our report, and to whom is the Arm of the Lord revealed? For he shall grow up before him as a tender plant and as a root out of a dry ground. He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him. He was despised and we esteemed him not" (Isa. 53, 1-3).

At this point we note the Beginnings of the Kingdom. For the Christ, whose public appearance was so sudden and singular, at once addressed himself to the business in hand, beginning to mount the stairway to his throne.

At his baptism he received his credentials from on high; a voice from heaven bearing witness to his birthright, saying, "This is my beloved Son, in whom I am well pleased" (Matt. 3, 13-17).

The temptation in the wilderness was his initiation into the Messianic office. He passed through a fiery ordeal of forty days; the culmination being reached when Satan, directing his thought to the kingdoms of this world said, "All these will I give thee, if thou wilt fall down and worship me." We cannot appreciate the severity of this temptation. The Prince of this world proposed to abdicate in favor of the Christ on one simple condition; but that condition was impossible. Not so must Messiah come to his throne. "Get thee behind me, Satan! My way is the royal way of the cross. I, if I be lifted up, will draw all men unto me" (Matt. 4, 1-11; John 12, 32).

The Sermon on the Mount was the inaugural of the

King, in which he laid down the fundamental facts and principles of his government, which, though an absolute sovereignty, is also, as interpreted by this Magna Charta, rightly called "The Commonwealth of God" (Matt. chapters 5-7).

Thenceforth the King went up and down "teaching and preaching the gospel of the Kingdom." This gives the key-note to his ministry. It designates his purpose in coming into the world; namely, to destroy the works of the devil, ransom the enslaved race and restore it to the benignant sway of truth and righteousness. To the multitudes who thronged to hear him he said, "The kingdom of God is preached and every man presseth into it" (Luke 16, 16). Not Jews alone, but Gentiles; not the righteous only, but publicans and sinners found an open door. Whosoever would might enter in.

Let it be observed how great a portion of our Lord's teaching has to do with the Qualifications for Citizenship in this kingdom of God. The prime condition is indicated in his conversation with Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3, 3). This Kingdom, he elsewhere says, "is within you" (Luke 17, 21). That is, it begins in a revolution in the individual soul. By nature all are aliens from the commonwealth of Israel and strangers from the covenant of promise; how then shall they become fellow-citizens with the saints and members of the household of God? A radical change must manifestly be wrought in the very life-principle of the soul. And this can be accomplished only by an intervention of divine power (John 3, 4-8).

But there is something for the sinner himself to do. He must repent, believe and be baptized. (1) Repentance is renunciation of sin. It is casting off allegiance to the Prince of Darkness as preliminary to naturalization in the kingdom of God. For in this Kingdom there is no room for sin. (2) Belief is, in simplest terms, an acceptance of Christ. What we call "saving faith" is more than an intellectual assent to doctrinal or ethical symbols; it is a vital "coupler" between the soul and the sovereign Son of God. (3) And baptism is an open avowal of Christ. Up with your colors! On with your uniform! "For whosoever shall be ashamed of me and my words, of him shall the Son of Man be ashamed, when he cometh in his glory" (Luke 9, 26).

Our Lord has much, also, to say concerning the Responsibilities of Citizenship in this kingdom of God. In brief, these are loyalty, filial obedience and ministry. Our first Christian duty is loyalty to the King. He must be Alpha and Omega to those who follow him. On a certain occasion three applicants presented themselves to Jesus. One said, "Lord, I will follow thee whithersoever thou goest"; and Jesus answered, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Another said, "Lord, I will follow thee; but suffer me first to go and bury my father"; to whom he replied, "Let the dead bury their dead; but go thou and preach the kingdom of God." The last said, "Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house"; and Jesus answered, "No man having put his hand to the plough, and looking back, is fit for the kingdom

of God" (Luke 9, 57-62). This means, if it means anything, that Immanuel shares not his sovereignty in the soul. He must be first, last, midst and all in all.

The next requirement is filial obedience. We cannot emphasize too deeply the fact that Jesus requires, on the part of his disciples, an absolute subjection to the Moral Law. It is true that his followers are not under law but under grace; this does not mean, however, that the sanctions of morality have been weakened in anywise, but that obedience is raised from the low level of duty to the higher level of filial love. We are no longer children of the bondwoman but of the free. We serve not as galley slaves chained to the oar, but as children of God. Our Lord, more than any other teacher that ever lived, placed emphasis on the sanctity and inviolability of the Moral Law, insomuch that not one jot or tittle of it could be disannulled; but the mere form of obedience goes for naught (Matt. 21, 31). He who loves will obey for the joy of obeying. It is enough that the Father asks it. "Not every one that saith, 'Lord! Lord!' shall enter into the kingdom, but he that doeth the will of my Father" (Matt. 7, 31).

Then follows the obligation of service, or ministry. Once and again the question arose among the disciples, "Who shall be greatest in the kingdom of God?" And Jesus said, "Ye know that the princes of the Gentiles exercise dominion, but it shall not be so among you; whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to

minister" (Matt. 20, 20-28). This is the business of the Kingdom. It was taught by our Lord with splendid significance when, in his last interview with his disciples, he girded himself with a towel and washed their feet, saying, "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13, 1-17).

We turn now to the teachings of Jesus as to the Privileges of Citizenship in the Kingdom of God. The service is indeed its own reward. It is enough to be permitted to follow the King. This is that pearl of great price which, when a man hath found, he doeth well to sell all his property that he may buy it (Matt. 13, 45-46). This is that treasure hid in a field, the which, when a man hath found, for joy thereof, he goeth and selleth all that he hath and buyeth it (Matt. 13, 44). Our Lord said of John the Baptist, who belonged to the old economy as last of the prophetic line, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he" (Matt. 11, 11). The sense of right doing, the privilege of sitting at the King's table, his word of commendation, "Well done!" these, were there no heaven, would be sufficient compensation for those who have left all to follow him.

But there is something beyond. It is true, we enter into the Kingdom here and now; but a great surprise awaits us. The joys of this present time are but foretastes of that which is to come. We have here only

the reversion of our estate. One of these days the King shall say unto those upon his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25, 34). Then as heirs of the promises we shall come into full enjoyment of our royal rights. This is that fulness of spiritual life to which Paul referred when, a prisoner, listening for the footfall of his executioner, he said, "I am now ready to be offered and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day."

It remains to inquire what Jesus taught as to the Outlook of the Kingdom. His constant assertion was that it should abide forever. Yet not as an isolated demesne, like Israel, in some far corner of the earth. The law of the Kingdom is that of organic growth; as it had been prophesied, "Of the increase of his government there shall be no end." Its outward extension is set forth in the parable of the Mustard Seed, "which is indeed the least of all seeds; but when it is grown, it becometh a tree so that the birds of the air come and lodge in the branches of it" (Matt. 13, 31, 32). Its inward extension, or intensiveness, is set forth in the parable of the Leaven, "which a woman took and hid in three measures of meal until the whole was leavened" (Matt. 13, 33). The Kingdom groweth as a mighty harvest, whose garnering is sure. Let us not be impatient; the wheat and the tares must grow together, but the reapers shall separate them (Matt. 13, 24-30). The invitations to

the great supper of the King's Son have gone forth into all the world and, whoever may refuse, the wedding shall finally be furnished with guests (Matt. 22, 1-11).

All history verifies the prophecy of the ultimate triumph of the King. The hands on heaven's dial move not backward. Each passing day the rolling world moves further into the light. The most imposing figure in history is that of Immanuel riding down through the centuries. He set forth at the beginning with a paltry retinue of eleven men. The fires of persecution were kindled in vain. At the end of the First Century five hundred thousand rallied at the call. Fiercer and hotter grew the fires. The kings of the earth took counsel against him, saying, "Let us break his bands asunder and cast away his cords from us!" He that sitteth in the heavens shall laugh. The Tenth Century closed; and there were fifty millions following the King. Then fell the shadows of the Dark Ages. It seemed as if faith had perished from the earth. The Church fought for an empty sepulchre, or busied itself in illuminating Missals and Breviaries, while the world was dying in sin. But at the close of the Fifteenth Century the darkness lifted and, lo! there were a hundred millions who proclaimed their loyalty to Christ. Then came the historic epoch of infidelity, moving on to a horrid climax in the vaporings of the Encyclopedia and the Reign of Terror, when Thomas Paine put forth his "Age of Reason" and Voltaire said, "I will go through Christ's forest and girdle every tree until not a sapling shall remain to him." Nevertheless at the close of the Eighteenth Century there were two hundred million followers of

Christ. Then the Missionary Epoch. How beautiful upon the mountains have been the feet of those who have preached good tidings, saying unto Zion, Thy God reigneth! The Nineteenth Century has closed; and there are five hundred millions of people who acknowledge the supremacy of Christ! And still the royal standards onward go.

Is the ultimate triumph near at hand, then? God knows. On the day of Christ's ascension his disciples asked, "Wilt thou at this time restore the Kingdom to Israel?" And he answered, "It is not for you to know the times nor the seasons; but ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me" (Acts 1, 6-8). The kingdom of God cometh not with observation. "If any man shall say, Lo here or Lo there, believe him not."

Our duty is plain. We are to be hopeful; for in due time he that shall come will come and will make no tarrying. We are to be faithful; as it is written, "Seek ye first the kingdom of God." And we are to be watchful; for in an hour when we think not the heavens will part asunder and the Son of man shall come to reign.

Of old he came as a little child; and there were none to welcome him save a few shepherds, gazing devoutly down into his face. When he comes again it will be in glory unspeakable; and every knee shall bow before him. The earth will send up acclamations to meet the songs of heaven: "Alleluia! The Lord God omnipotent reigneth!" And the kingdom of this world shall have become the kingdom of our Lord and of his Christ. Roll swifter round, ye wheels of time, and bring the welcome day!

VI

THE CHURCH

VI

THE CHURCH

The Church, as set forth in the teaching of Jesus, is not identified with the Kingdom, though there is a vital relation between them. No doubt there are names on the roster of the Church, which are not written in the Lamb's book of life; and *vice versa*. But the Church, however imperfect it may be, is the prime factor in the solution of the Problem of the Kingdom. It is the great organism through which God is working, by the power of his Spirit, for the casting down of the strongholds of iniquity and the establishment of truth and righteousness on earth. As such, it is entitled to the affectionate regard and cooperation of all who profess to follow Christ.

If the Church has not been ideally efficient in her work of social regeneration all along the centuries, it may be asserted, without fear of contradiction, that even in her feeblest moods she has shown more power in her little finger than all other organizations in their loins. She is not what she should be but by the grace of God she is what she is.

The Church is mentioned by name only twice in the teaching of Jesus: in Matt. 16, 17-19, "And Jesus answered and said unto him, Blessed art thou, Simon, Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say

also unto thee, That thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." And again in Matt. 18, 15-18, where provision is made for discipline: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

But the fact that the name *Ecclesia* occurs only in these passages is of slight significance. The Incarnation and the Atonement, the two fundamental doctrines of the Christian system, are not named by Christ at all, though they run through his teachings like a twisted cord. In like manner he has much to say about the Church by implication. He clearly draws the silhouette; leaving his apostles to fill in the detail, under the inspiration of the Spirit which he confers upon them.

It will appear, however, that the two passages referred to contain the sum and substance of the whole matter. Here is *multum in parvo* as we shall see.

First: Christ stands voucher for the Church as his own. "On this rock will I build *my* church." This should be a sufficient answer to those who speak of the Church as a human institution. Our Lord owns, approves and champions it. Elsewhere to the same effect, the Church is set forth as his bride (Rev. 19, 6-8): and again as his household (Eph. 2, 19): and again as his body. "He is head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1, 23).

Second: The Church is characterized as a Building. "On this rock will I *build* my church." This should be observed by those who say that our Lord "took no steps to organize his disciples into a formally constituted society." It is insisted, on the contrary, that history has never shown an organization so ideally constituted. It was not thrown together at random, but put together by a divine Architect after a symmetrical plan.

Third: The Corner-stone is Christ. "On *this* rock will I build my church." Long campaigns of controversy have been waged as to the meaning of those words. The question is, What is this rock? The Romanists say, "It is Peter"; but Christ did not say so. His statement was, "Thou art *Petros,* and on this *petra* I will build my church." The words are cognate but not identical; the former is masculine and the latter feminine; *petra* is a rock; *Petros* is a stone hewn out of the rock.

At the time when our Lord said this, he was pursuing his journey through Cæsarea-Philippi, his face set steadfastly toward the cross. He greatly desired his disciples to be informed as to

his divine character and mission; but thus far they had not been able to bear it. He was now moved to enquire, "Who do men say that I am?" To this they gave various answers. "But who say ye that I am?" Then Peter witnessed his good confession: "Thou art the Christ, the Son of the living God!" It was pursuant to these words that Jesus said, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed this unto thee," and gave him his new name in recognition of his valorous words. His good confession, "Thou art the Christ, the Son of the living God," was, indeed, the mightiest of all truths, and worthy to be the foundation of the Church.

Here is the seal of legitimacy among the various denominations of the Church; that is, the headship of Christ as Son of the living God. The Romanists say, *Ubi ekklesia, ibi Christos*; or, "Where the Church is, there is Christ." But precisely the reverse is true; where Christ is, there is the Church.

And here is the test of orthodoxy among members of the Church. Not that any truth is non-essential, nor that any habit of life is unimportant, but there is one thing alone which makes the branch a part of the living vine; that is, participation in its life. The sole condition of salvation is faith in Jesus Christ as Son of the living God: and it should be obvious that whoever is saved is worthy of enrollment as a member of the Church.

Here, also, is the bond of union among all the various denominations of the Church. These cannot be held together with clamps. The divisional lines are largely due to the social bias of our nature. We are made to segregate, as the sheep do, each finding

his place in a fellowship of kindred minds. Let the tribes of Israel carry their tribal banners aloft; what matters it, if only, on occasion, at the blast of the silver trumpet, they march together under the banner of the Lion of the tribe of Judah against a common foe.

Fourth: As to the Superstructure of the Church. It is a stone building. Here is the order: Christ, the corner-stone; then the apostolic company as the foundation; then the ever-increasing multitude of believers as stones in the wall. Thus Paul says, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord" (Eph. 2, 20, 21).

The beginning was when our Lord gathered around him a little company of disciples in the upper room. In his sacerdotal prayer he said, "I pray for them: I pray not for the world, but for them which thou hast given me" (John 17, 9). Later, in the same prayer, he said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17, 20, 21). He was looking beyond the cross; he saw an innumerable procession passing down the ages, the multitude of the redeemed, who were given him by the Father as the fruit of the travail of his soul.

Fifth: As to the Equipment of the Church. In order to the accomplishment of its great purpose, to wit, the setting up of the Kingdom, this building must

be filled with vitalized machinery. To this end our Lord breathed on his disciples, saying, "Receive ye the Holy Ghost," and thereupon the Church became the antitype of Ezekiel's vision of the wheels; wheels within wheels, wheels full of eyes; and within the wheels a Spirit; and whithersoever the Spirit was to go they went (Ez. 1).

Thus the Church was endowed with life. As Peter says, "Ye also as living stones are built together into a spiritual house" (1 Pet. 2, 5). Wonderful stones; each with a throbbing heart; each, from its place in the wall, stretching out eager hands of helpfulness; each with a voice to sing, "Blest be the tie that binds our hearts in Christian love."

Moreover the Church, under the power of the Spirit, becomes the depository of truth. It is called "the pillar and ground of truth" (1 Tim. 3, 15); which means that it is the source of authority as to the great verities of the eternal life. It is customary to speak of a three-fold authority in these premises; the inner consciousness, which may err, but never when controlled by the Spirit of God: the Church, which also may go wrong, but never when controlled by the Spirit of God; and the Scriptures, which are always true and ultimate, though they also must be interpreted by the Spirit of God. It cannot be denied that our Lord did qualify the Church to teach with authority. He said, in bestowing the Spirit, "He will guide you into all truth" (John 16, 13). This cannot mean, for obvious reasons, that any body of believers is infallible, much less that any individual can claim infallibility as the vicar of God. It does mean, however, that the Church, taken as a whole and

in the broad sweep of the passing centuries, is so endowed with wisdom by the Spirit as to be the veritable pillar and ground of truth.

Our Lord gives also, in this equipment of the Church, a peculiar power in prayer. The fervent effectual prayer of one righteous man availeth much; how much more the united prayers of the Church. Jesus said, "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18, 19). Here we have the charter of public worship.

The Church is, still further, endued with power for service. Our Lord said to his disciples, "Tarry ye in Jerusalem until ye be endued with power from on high" (Luke 24, 49). And there they tarried until, on the day of Pentecost, the Spirit came upon them with "a sound as of a rushing mighty wind"; and, thus invigorated, they went forth to the conquest of the world. The Church is impotent without this dynamic baptism. Its success through the centuries has ever been measured by its willingness to receive this unspeakable gift and, conscious of its own weakness, to lean hard on the Spirit of God.

And one more item in the equipment of the Church is designated by our Lord as the power of "binding and loosing." This has reference to rules of order and discipline (Matt. 18, 15-18). The Jews had a proverb, "Shammai bindeth and Hillel looseth"; which is to be interpreted by the historic difference of these teachers as to questions of order. Josephus says, "The Pharisees have power to bind and loose at will." We

note an exercise of this authority by the apostles in the Council of Jerusalem (Acts 15). A like authority in the matter of discipline was illustrated in the case of the offender at Corinth who was excommunicated to the end that he might be reclaimed (I. Cor. 5). This man was probably of good social position; and his offense was winked at; but the Corinthian Church was induced to deal judicially with him. He was to be bound in order that he might be loosed. The probability is that there should be a more frequent exercise of this power in the church of to-day.

The "power of the keys" was conferred upon Peter as a reward of his good confession (Matt. 16, 19). The keys referred to were not those of the Celestial City. The picture of Peter sitting at its gate as a ticket-taker is a ludicrous perversion of the truth. There are no keys of heaven. Its twelve gates are never closed. The souls that wander in eternal darkness are free to enter if they will; but, alas! their characters are fixed and they cannot because they will not. As a reward for his loyalty to the fundamental doctrine of the lordship of Christ, Peter was commissioned to throw open the doors of the visible church to the Gentiles. This was done on the day of Pentecost. Previously, the Jews alone, as a chosen people, had been included in the charmed circle; but on that day, when the influence of the Holy Ghost came down on the assembled company, the middle wall of partition was thrown down. In answer to the cry, "Men and brethren, what shall we do?" Peter, as spokesman of the Church, said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins; for the

promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Thus the keys were turned and the gates rolled back to admit not Jews alone but all the penitent children of men. It is obvious that in this matter Peter stood solitary and alone. To speak of his successors would be as presumptuous as to make a similar claim with respect to Columbus in his discovery of America. The doors being opened once for all, there was no further need of those keys.

A word now as to the power of absolution which our Lord conferred upon the Church in the words, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained" (John 20, 23). Let it be observed that this authority was bestowed not upon Peter only with his fellow apostles, but upon a considerable company of believers who were gathered in the upper room; so that whatever this power of absolution may mean, it is vested in all believers alike. It does not mean judicial or plenary absolution; for who can forgive sins but God alone? But there is a declaratory absolution which lies within the province of all true followers of Christ. He said, "As the Father hath sent me into the world, so send I you." What for? He was sent to deliver the world from sin, by the power of his great sacrifice. We are sent, in like manner, to point the nations to the cross. The true absolution is by faith in Jesus Christ, and it is for us to declare it, saying, "Behold, the Lamb of God!" This proclamation is ratified in heaven. The humblest of Christians is commissioned to say, "He that believeth in the Son hath everlasting life; and he that believeth

not, the wrath of God abideth on him"; that is, sins are remitted or retained on condition of acceptance or rejection of Christ crucified. Here is our great privilege; we have power to convert; as it is written, "He that converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." Here also is our great responsibility; since we may retain the sins of the impenitent upon them by our neglect to warn them of the wrath to come; as it is written, "If I say unto the wicked, Thou shalt surely die, and thou givest him no warning, he shall die in his sins, but his blood will I require at thy hand." Thus we are, in a sense, responsible for the destinies of men.

Out of this general equipment of the Church flows logically and necessarily the great commission, "Go ye into all the world and preach the gospel"; that is, Go and proclaim absolution for all who will receive it. And with this commission are associated two great promises. On the one hand, our Lord assures us of his personal presence and countenance in this momentous work: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations: and, lo, I am with you alway, even unto the end of the world" (Matt. 28, 18-20). And again he assures us that the Church thus equipped and endowed shall be immortal till its work is done. "The gates of hell shall not prevail against it." The place of council in oriental cities was beside the gates; here judges and magistrates met to deliberate on public affairs. In vain have kings and rulers taken counsel together, within the shadow of hell's gates, against the Lord and his Anointed, saying, "Let us break

their bands asunder and cast away their cords from us!" The Church is divinely preserved for the accomplishment of its great purpose.

O where are kings and empires now,
Of old that went and came?
But, Lord, Thy Church is praying yet,
A thousand years the same.
Unshaken as the eternal hills,
Immovable she stands;
A mountain that shall fill the earth,
An house not made with hands.

But the Church is not to endure forever; only until its work is done. There will be no further use for its vitalized machinery when the Kingdom is established on earth; that is, when every knee shall bow and every tongue confess that Jesus Christ is Lord. Then "the holy city, New Jerusalem, will come down from God out of heaven, prepared as a bride adorned for her husband;" and a great voice will be heard, saying, "Behold, the tabernacle of God is with men; and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God" (Rev. 21, 2, 3).

Meanwhile the Church stands, in pursuance of her Lord's promise, as the great miracle of the ages. She has done her work imperfectly, bowing oftentimes at false shrines, untrue to her espousal vows; yet she has continued to live because she had a work to do. And, notwithstanding her imperfections of character and vacillation of purpose, hers has been the one transforming influence through the history of the ages. Like Milton's angel of the morning, she has carried a torch that has illuminated the darkness all

along her way. And her power is as the power of an invincible army to-day; naught can avail against her. The temple which our Lord established upon the rock of his sovereign Messiahship rises like the House Magnifical, without the sound of hammer or of ax; and will continue to rise, stone upon stone, until the top-stone is laid with shoutings of "Grace, grace unto it!" Then the Glory of the Lord will fill the house as the Shekinah filled the temple of the olden time; for the Church is divinely destined to be a temple fit for the indwelling of the Spirit of God.

VII

THE SCRIPTURES

VII

THE SCRIPTURES

One of the stock arguments of the Higher Criticism is based on the silences of Scripture. For example, the absence of a particular name of God from certain portions of the record is taken to show that the writer was unfamiliar with it. And the omission of certain words and expressions from the latter part of the book of Isaiah proves that Isaiah could not have composed it. So far as this argument is effective at all, it has a double edge; as will be seen when it is applied to the singular silence of Jesus with respect to alleged errors in the Word of God.

Is it not extraordinary that the wonderful Teacher never uttered a word or syllable to indicate that he supposed that the Book was other than true from beginning to end? How shall we account for this? We are in a dilemma, facing a threefold alternative. First: There are no such errors in Scripture. Second: The errors are there, but Christ was not aware of them. Third: He was aware of these errors but did not choose to tell.

Of course the Higher Critics are bound to reject the first horn of this dilemma. They insist not that there are occasional errors in the Bible but that it is honeycombed with them. There are hundreds, thousands, tens of thousands of them. Annals pur-

porting to be historic are pronounced legendary or wholly fabulous; prophecies are declared to be *ex post facto;* entire books are condemned as forgeries. And the errors in question are not unimportant, but of a most vital character, touching every one of the great doctrines and ethical facts of our religion. In other words the Higher Criticism, when frankly stated, makes the Bible a mingled tissue of truth and falsehood with no means of discriminating between them. So far from being "the best of books," if placed alongside of a hundred reputable works of science and history, it becomes the least trustworthy of them all.

But if the first horn of the dilemma be impossible to a friend of the Higher Criticism, the second is still more so, assuming him to be a professed follower of Christ. Not long ago an essayist in a ministers' meeting enquired, "If the statements in the Pentateuch, to which Jesus referred, were not true, why did he not say so?" to which one of his audience replied, "Because he did not know any better." That is to say, Christ was less familiar with the true significance of Scripture than the so-called Biblical experts of our time. This, however, is in direct contravention of Christ's constant claim of infallible insight into truth; as where he says, "I am the truth" (John 14, 16); and, "For this cause came I into the world, that I should bear witness to the truth" (John 18, 37). If, indeed, with the assumption of omniscience on his lips, he really knew less of Scripture than our modern professors of Biblical science, we shall probably agree that he is not competent to be our instructor in spiritual things. In that case, it would obviously be wiser for men who are in serious quest of truth to sit as dis-

ciples at the feet of those who profess to know more than he.

The third horn of the dilemma is all that remains; namely, Christ was aware of these alleged errors, but did not choose to tell. Worse and worse! The scholars who are exposing the alleged errors of Scripture in our time profess to be doing so in the interest of truth and honesty. They say they are bound to attack "Bibliolatry," which is superstition. They are constrained by conscience to unearth the truth at all hazards. But what of Jesus, then, who so strangely held his peace? O that singular silence! That eloquent silence of his! What shall be said of it? The Jews of his time had an implicit faith in their Scriptures. They would not touch them with unwashen hands; they weighed and measured the relative value of their words and sentences; they wore them as frontlets between their eyes. Here was Bibliolatry indeed! Were they mistaken, and did Jesus know it? How easily he could have corrected their misapprehension. And still did he keep silence? Then, I say, he is not competent to be our guide in righteousness; for, evermore, "an honest man's the noblest work of God."

The alternatives are before us. I see no logical position for a Christian to take but that the Scriptures are true. Out of the ministry of Jesus there comes a voice, solemn and conclusive, which determines our course in the midst of controversy: "Let not your heart be troubled, neither let it be afraid; ye believe in God, believe also in me;—*if it were not so, I would have told you.*"

I am aware that our argument thus far is nega-

tive. It should be observed, however, that this is the form of argument most emphasized by the anti-Biblical critics. Let it be remembered, too, that silence is oftentimes convincing where speech is ineffective. The most serious misrepresentations are not unfrequently made without a word. He who permits a falsehood to pass unchallenged enters into complicity with it. Honesty constrains us to speak out. So when Jesus, professing to be a teacher of truth, in an age when the Scriptures were challenged on every side as vigorously as at this day, refused to lend his influence by word or syllable to the exposure of alleged Biblical errors, we are justified in concluding that he believed there were no such errors there. He found his disciples holding a certain view of Scripture of which, had it been erroneous, he must in common honesty have dispossessed them. A word would have accomplished this, but the word was unspoken. He left them resting in their simple faith, covering the case with those significant words, "If it were not so, I would have told you."

We turn now to the positive statements of Jesus. His silence, indeed, is eloquent; but we shall find his speech conclusive, beyond all controversy, respecting his view of the Scriptures. And if we are true followers of Christ, his word must ever be final for us.

First: He speaks repeatedly of the Scriptures as "true" and as "the Word of God." Take a single sentence from his sacerdotal prayer: "Sanctify them by thy truth; thy Word is truth" (John 17, 17). This is stronger than if he had said, "Thy Word is true," and it is infinitely far from saying, "Thy Word contains the truth." Moreover he calls it "Thy Word," setting

it apart from the words of men. We are advised in some quarters that, in order to form a just opinion of the Scriptures we must divest ourselves of all bias and regard them as "literature," subject to the usual canons of literary criticism. But Christ evidently did not so regard the Scriptures. On the contrary he reproved the scribes, the Biblical experts of that time, for giving equivalent value to their own religious writings. "Ye make the Word of God," said he, "of none effect, by your traditions" (Mark 7, 9-13). He placed the divine Word in a category by itself, solitary and alone; ever characterizing it distinctively as truth and as the Word of God.

Second: He made the Scriptures the subject matter of his preaching. At the beginning of his ministry he went into the synagogue at Nazareth and opened the Book; and, having found the place where it was written, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," he began to say unto them, "This day is this Scripture fulfilled in your ears" (Luke 4, 16-21). And thence, through his entire ministry, he went "preaching the Word." It is written, "The people pressed upon him to hear the Word of God" (Luke 5, 1). He was the great expository preacher. The Law and the Prophets were ever on his lips. Of the Scripture he said "It cannot be broken" (John 10, 35); and, "One jot or one tittle shall in no wise pass from the Law, till all be fulfilled" (Matt. 5, 18). As to the Prophets he

found the Messianic hope running through them like the theme of an oratorio. All prophecy "must needs be fulfilled." Fulfilled! Fulfilled! This was his constant word. Luthardt says, "The position which Jesus takes with respect to the Old Testament, and the estimation in which he holds it, may be clearly seen by the use he makes of it. He unquestionably regards the Old Testament as absolutely the Word of God." Canon Liddon says, "The trustworthiness of the Old Testament is, in fact, inseparable from the trustworthiness of the Lord Jesus Christ; and if we believe that he is the true Light of the world, we shall resolutely close our ears against any of the suggestions of the falsehood of those Hebrew Scriptures which have received the stamp of his divine authority." Now this was the testimony of Jesus all through his ministry to the very end. On the morning of his resurrection he, unrecognized, joined two of his disciples, who, as they journeyed to Emmaus, sadly discussed the failure of their hopes. At length he said, "O fools and slow of heart to believe all that the prophets have spoken!" "And beginning at Moses and the prophets he expounded in all the Scriptures the things concerning himself" (Luke 24, 25).

Third: The Scriptures were commended by Christ as the infallible Rule of Faith and Practice. He so received them for himself. In each of the three temptations of the wilderness he used the Scriptures as an effective foil against the adversary. On being urged to change the stones into bread to satisfy his hunger, he replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." When it was suggested that he cast

himself from the pinnacle of the temple, thus showing his Godhood by his superiority to natural laws, he answered, "It is written, Thou shalt not tempt the Lord thy God." And when the sovereignty of the world was offered him in return for a single act of homage rendered to its *de facto* prince, he answered again, "It is written, Thou shalt worship the Lord thy God and him only shalt thou serve." Thus the Bible was, in every case, his weapon of defense. And it is a significant fact that the three passages quoted on this occasion were all from the book of Deuteronomy, which is pronounced a forgery by the destructive critics.

The Scriptures, which he thus found so effective in his own case, are commended to his disciples as their infallible Rule of Faith. "Search them," he says, "for they are they which testify of me" (John 5, 39). Our creed is the sum total of the truths which center in Christ; and these are to be found in Scripture. Our doctrinal errors, or failures to apprehend truth, are due wholly to our disbelief of the Word of God. "Ye do err," said he, "because ye know not the Scriptures nor the power of God" (Mark 12, 24). And again, "He that is of God heareth God's words" (John 8, 47).

And here, too, is our Rule of Practice: "Search the Scriptures for herein ye think (and rightly think) ye have eternal life." The life referred to is salvation and everything along the way. It includes avoidance of sin, devotion to duty, sanctification, heart-cleansing (John 15, 3), imitation of Christ; the whole pathway, indeed, leading from regeneration to heaven's gate.

Fourth: Our Lord adventures the integrity and success of his redemptive work upon the truth of Scripture. The Jews were ever clamoring for "a sign"; that is, some token by which they might verify the validity of Christ's tremendous claims. At the outset of his ministry he gave such a sign to Nicodemus, who, on hearing of Regeneration, exclaimed, "How can these things be?" The Lord on that occasion, appealed to a well-known incident in the story of the wilderness journey: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3, 14). On many subsequest occasions he refused the sign which the scribes and Pharisees clamored for: but, toward the last, he yielded, saying, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given it but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12, 39. 40). Now this is one of those "unbelievable tales" which are so derided by the destructive critics; yet our Lord hypothecates the truth of his Resurrection—the great seal of his redemptive work—on the trustworthiness of that narrative! I know it is said that Jesus merely referred to this by way of illustration, "as one might allude to the tale of Aladdin and his lamp.' Let us see: Suppose he had said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given it but the sign of Aladdin and his lamp: for as certainly as Aladdin rubbed his wonderful lamp and brought to light the treasures of the cave, so surely

shall the Son of Man, by his resurrection, bring life and immortality to light." What a travesty! What twisting and torturing of logic must needs be resorted to in order to destroy the testimony of Jesus as to the truth of Scripture!

On one occasion, when the religious leaders of Jerusalem, angered by his miracles of healing, confronted him with revilings and threatenings, he said, "The Father himself beareth witness of me; and ye have not his word abiding in you; for whom he hath sent, him ye believe not. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings how shall ye believe my words (John 5, 37-47)?" If this means anything, it means that they could not believe in him because they rejected the Scriptures. Thus once and again he binds the genuineness of his divine mission and redemptive work in the same bundle with the truth of Scripture. Christ and the Bible stand or fall together. These are the two great pillars, which like Jachin and Boaz, uphold the temple of Christian truth. They are complementary, each to the other, as the Written and the Incarnate Word. There is no Christ save the Christ of the Scriptures; and there is no possibility of an assurance as to Christ unless we are warranted in placing an unqualified trust in the testimony of those Scriptures as the Word of God.

Fifth: Our Lord set forth the Scriptures as a determining factor in the Problem of the Kingdom of God. He commissioned his disciples to "go preach." Preach what? "The Word." The law of the Kingdom

L. of C.

is germination. The figure is seed-sowing. "He spake a parable unto them, saying, 'A sower went forth to sow his seed' "; and when his disciples asked him the meaning of this parable, he said, "To you it is given to know the mysteries of the Kingdom of God. Now the parable is this: The seed is the Word of God." Wherefore, in the work of the Kingdom his disciples went everywhere preaching the Word (Acts 8, 4; Col. 1, 25; 2 Tim. 4, 2).

We are not required to regenerate souls. This is the divine prerogative. But we are bound to disseminate the Word; and through the Word God saves men. The Church shall not fulfill her obligation until her missionaries go to the uttermost parts of the earth, scattering the words of Scripture as leaves of the tree of life. Then God will do the rest. His promise is sure. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my Word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55, 10).

The experience of the past has proven beyond all peradventure that the secret of success in evangelization is implicit faith in the Word of God. A Bible preacher is a preacher of power. A Bible preacher is a fisher of men. Mr. Moody, not long before his death, showed me a petition signed by sixteen thousand of the people of Australia and Tasmania, entreating him to come over and "preach the Old Bible and the blood of Christ." "The Old Bible," said he,

"has not lost its power. They may rail at it, they may revile it, but it stands as an impregnable rock. And it has power to save men!" This was the secret of his marvelous success. He sowed the Word, and God fulfilled his promise; the song of harvest-home greeted the great Evangelist as he entered the heavenly city.

If we would be good soldiers of Christ, we must be loyal to the Scriptures. In our equipment (Eph. 6, 11-18), though there are many parts of armor, there is but a single weapon; namely, "the Sword of the Spirit." He who would enter battle with a wooden sword must know himself foredoomed to failure; but a fine confidence nerves the arm of the Christian who reads on his Damascus blade the name of its divine forger. In the hour of temptation, in the front of duty, in the service of the kingdom, he shall quit himself as a good soldier, if only he grasp firmly "the sword of the Spirit, which is the Word of God."

VIII

THE HOLY GHOST

VIII

THE HOLY GHOST

Jesus was a revolutionist. His purpose was not to stir up a temporary furor, as agitators had frequently done before his day; nor was it even to produce a lasting impression in favor of certain new and improved forms of thinking and living, as reformers are ever wont to do. He came to establish a kingdom, and there must be a tearing down before there could be a building up. The kingdom of righteousness could only be established on the ruins of the kingdom of evil. The world must be turned upside down, in order to be right side up.

All history is to be interpreted in the light of this purpose. The progress of events thus far may be divided into three dispensations. The first was the dispensation of the Father, beginning with the protevangel, "The seed of the woman shall bruise the serpent's head." It was an economy of law and ordinances, of dreams and prophecies, of angel's visits and theophanies; through all of which "the one eternal purpose" ran. It closed with the quenching of the lights of the sanctuary, the voice of Malachi crying in the gathering gloom, "The Sun of Righteousness shall arise with healing in his wings!"

The second dispensation was that of the Son. It began with the angel's song, "Glory to God in the

highest," and continued for a brief period of thirty years. The thirty wonderful years of Immanuel! Their story is written in the simple monograph, "He went about doing good." This dispensation also closed in darkness; the darkness which enshrouded the cross, out of which issued the cry, "It is finished!"

The third dispensation, in which we are now living, is that of the Holy Ghost. It began on the day of Pentecost and will continue until "the restitution of all things" in the setting up of the Messianic throne.

It must not be supposed, however, that these dispensations are exclusive. The oneness of the Godhead is such that whichever Person may be the official Head of affairs, the others are truly present. Thus, while the Father was Administrator or Executive of the Old Economy, the Son and the Holy Ghost are also referred to as cooperating. In the dispensation of the Son, likewise, the presence and participation of the Father and the Spirit are plainly noted. Jesus was on such terms of intimacy with the Father that he was said to be "in his bosom" (John 1, 18). He was officially set apart by the Spirit to his sacerdotal work (Luke 4, 18; Acts 10, 38) and endued by him without measure (John 3, 34); insomuch that he was thus directed (Luke 4, 14), invigorated (Matt. 12, 28) and controlled, (Luke 4, 1). In like manner under the present dispensation of the Spirit, the other Persons of the Godhead are with us. We pray to the Father and he heareth us: and the promise of Jesus is fulfilled: "Lo, I am with you alway."

It thus appears that the three Persons of the Godhead are sympathetically and cooperatively concerned in the progress of the kingdom; a fact illustrated at

the baptism of Jesus; where, as he stands in the water, the Father speaks from heaven, "This is my beloved Son" and the Holy Ghost descends like a dove upon him (Matt. 3, 16-17).

But at the close of the ministry of Jesus he, with the concurrence of the Father, formally delivered up the executive office to the Holy Ghost (John 14, 16: also 16, 7). Wherefore, while the Son is said to have been "sent by the Father," the Holy Spirit is said to "proceed from the Father and the Son."*

I. The official title of the Holy Spirit, in this executive capacity is The Paraclete. The term does not admit of adequate translation. It means literally one who is called to stand by, or one who answers an appeal. Comforter (con-fors) had a like meaning at the time when the King James version was made but is now used in a much more restricted sense. The Paraclete or Comforter is an Advocate, a Counselor, a Champion, a Knight-errant hastening to the cry of the oppressed; in brief, a universal Helper. He is to preside over the affairs of the Kingdom until it shall extend from the river unto the ends of the earth. He stands by God's people in all emergencies (Mark 13, 11), arguing down opposition (Luke 21, 15), silencing cavil, making an end of persecution, advancing the royal standards till rival thrones and dynasties shall totter to their fall and Christ shall come to be King over all and blessed forever.

The official work of the Spirit was indicated by Christ as follows: "And when he is come, he will reprove (convict) the world of sin, of righteousness and of judgment: of sin, because they believe not on

* Here the Eastern Church parts company with the Western. See the *Filioque* controversy; Synod of Toledo A. D. 529.

me; of righteousness, because I go unto my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16, 8-11). He is to convict the world of sin by showing its exceeding sinfulness. We see sin's most flagrant manifestations, such as theft, perjury and adultery, and are repelled by them: but the essence of sin, namely its antagonism to God, is of little or no consequence to the average man. This is made to appear in its true light in the rejection of Christ, as he said, "because they believe not on me." The Spirit convicts the world in respect of righteousness, also by making known its true character. Here again the natural apprehension is perverted. We see the outward forms of morality and are attracted by them: in fact, however, all such righteousnesses are as filthy rags. The only true righteousness is that which is by faith in Jesus Christ; the fine linen, clean and white, with which he shall clothe his people on the Great Day. And this also the Spirit alone reveals to us. Furthermore he "convicts the world in respect of judgment, because the prince of this world is judged"; that is, he makes clear the marshaling and dividing of hosts in the great Armageddon which is now going on. Gog and Magog to the fray; and every man to his own side! There is no neutral ground. This choosing of sides in judgment will be finally and forever consummated at the Great Day, when the righteous and the unrighteous shall be separated as a shepherd divideth the sheep from the goats. This truth is the clew to the philosophy of history; and it is being disclosed more and more clearly by the Spirit in the progress of events.

II. The Holy Ghost is called the Spirit of Life.

At the creation he is said to have "moved upon the face of the waters," bringing life out of death, order and organization out of chaos (Gen. 1, 2). The life communicated to man in the beginning was from him as the Breath or Spirit of God (Gen. 2, 7).

And this is true particularly in the spiritual province. In our Lord's conversation with Nicodemus he ascribed the work of regeneration to the Spirit. Here is the great miracle which is being wrought every day. The wonder will never cease. "The wind bloweth where it listeth; and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit" (John 3, 8). Our Lord came into the world to give life, and to give it more abundantly; and this life is communicated by the Spirit to the children of men. It is by the power of the Holy Spirit that we are brought into such vital union with Jesus as to be mystically one with him (parable of the Vine, John 15). One who is born again is born of the Spirit; and whoever is born of the Spirit can say, "I no longer live, but Christ liveth in me"; and, "My life is hid with Christ in God."

III. He is also the Spirit of Truth (John 14, 17). It is through him that the revelation of truth is made to us; by inspiration on the one hand and interpretation on the other. It must be remembered that Jesus, in his teaching, expressly disavowed any purpose of completing the canon of revealed truth; he only "began to teach" (Acts 1, 1). He expressly said that there were some things which his disciples were as yet not able to bear (John 16, 12-14); but, breathing upon his apostles the influence of the Spirit, he quali-

fied them to complete the outline, to elaborate and codify the sum total of revealed truth.

We have no means of knowing the method of inspiration, only so far as this: "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1, 21). It is evident that this gift of inspiration must have been wholly different from what we call "genius;" the latter, as the word indicates, being something born within a man, while the former, as the word also indicates, is something from without breathed in. The writers of Scripture, under the control of the Spirit, are "moved," that is, borne onward, or directed as to what they should write; and are furthermore restrained so that what they write is truth vouched for by the Spirit of God.

It is not enough, however, that the truth shall be impressed upon the written or printed page; it must be made clear to men. There is a double veil, over the word and over the heart, to be removed (2 Cor. 3, 12-16).

It is the function of the Holy Spirit to anoint the eyes with eyesalve that men may see; for spiritual things can only be discerned by the Spirit of God (1 Cor. 2, 13). There are five physical gates by which impressions enter the mind; but there is another gate whereat spiritual truth must pass in, and this can be opened only by the Spirit. It is as preposterous to expect to perceive a spiritual truth by any of the five physical senses as it would be to insist on hearing with the eyes or seeing with the ears. One of the tests of vision used by opticians is a series of concentric circles, which show the narrow limit of natural sight. The great body of truth lies beyond

the outer circle; where faith alone can apprehend it. Nicodemus, in view of the heavenly things which Jesus declared to him, cried out, "How can these things be?" (John 3, 3-5). It is ever thus with the natural man when he crosses the border into the *terra incognita* of spiritual things. He is as a blind man groping along the wall. Here the Spirit helps him, leading him into all truth (John 14, 26, and 15, 26).

IV. The Comforter is called the Holy Spirit, or the Spirit of Holiness. This is not because he is holier than the other persons of the Godhead, but because it is his official function to make men holy. This is done negatively in justification; and positively in sanctification.

It is the part of the Holy Ghost to apply the redemption purchased by Christ (John 16, 14). We are inclined by him to accept Christ as our Redeemer, and declared by him to be purged of sin. Our faith is the hyssop branch by which the atoning blood is sprinkled on our hearts: and his is the hand that wields it.

Then begins our sanctification, or growth in holiness. There is nothing magical nor mysterious about this. The process is indicated by our Lord in his sacerdotal prayer, "Sanctify them by thy truth, thy word is truth" (John 17, 17). The Scriptures are the means used by the Spirit for our increase in spiritual stature. A child that would advance to a vigorous maturity must eat at the table provided for it. The Spirit spreads our table; here are truths, precepts, promises, warnings, admonitions, incentives to duty, all the rich viands of God. And the word of the Spirit is, "Eat and drink abundantly, O well be-

loved!" There is truth outside of the Scriptures; but here is the official, authoritative table spread for us. The Christian who neglects his Bible to feed on dreams and visions must expect to lament, "O, my leanness! my leanness!" But he who shows himself in sympathetic accord with the Master's prayer, "Sanctify them by thy word," becomes partaker of the divine nature and grows more and more unto the stature of the fulness of Christ.

V. The Holy Ghost is also called the Spirit of Power. His influence is the great moral dynamic. The Lord said to his disciples, on his departure, "Tarry ye at Jerusalem until ye be endued with power." They waited ten days, with one accord in prayer, until it came. It came from heaven with a sound as of a rushing mighty wind; and there appeared unto them cloven tongues, like as of fire; and they were all filled with the Holy Ghost (Acts 2, 1-4). This was their qualification for the work of the kingdom.

It seems to me that we have only partly apprehended as yet the full significance of this manifestation of the tongues of fire. The kingdom is to come through the propagation of truth; and this will never be accomplished until the eloquence of the church, not in preaching only but in holy living, is a veritable gospel of flame. I am helped to interpret this miracle by my remembrance of what occurred at the burning of Chicago; when, through the hot, dense, incandescent air, lambent tongues of flame seemed to leap forth, without warning, from secret places and to lick up everything before them. The time will come when men shall speak the gospel, "as the Spirit gives them utterance," in like manner; when the eloquence of truth

shall be heated to the burning point; when they shall utter, as Gray said, "thoughts that breathe and words that burn." This is preaching; all else is empty speech.

In the office of the executive committee of the American Tract Society there is a portable pulpit, a frail structure which was carried about by George Whitfield in his field preaching. He was a man of mean presence, like Paul, but power attended upon him. You may read his sermons in vain to find the secret of eloquence. They are as weak as dry tinder; yet, when he preached them, the people hung upon his lips; they perched in the very trees to hear him. At night they came with torches and filled the fields. Princes and courtiers were there; such men as Hume and Horace Walpole, Sir Joshua Reynolds, Goldsmith, Doddridge, Lord Chesterfield. And the multitudes were swayed before him like a wheat-field when the wind passes over it. Garrick said, "It is worth going forty miles to hear him pronounce the word, Mesopotamia." And he gathered in thousands of souls as prisoners of hope. Where was the secret? His was the flaming tongue! The time will come when all ministers shall preach under the power of the Spirit with like power to the saving of men.

Nor was this intended for ministers only; all alike are to testify for Christ: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1, 8). And for this service all alike must be endued with the power. It was a great promise that Christ gave to his disciples, "He that believeth on me, the works that I do shall he do also; and greater

works than these shall he do, because I go unto my Father" (John 14, 12). Greater works than those of Jesus! Yes; because his was the work of preparation. A fortnight had not passed after his ascension, when one of his disciples preached the gospel with such power that his hearers, pricked to the heart, cried out, "Men and brethren, What shall we do?" And three thousand were gathered into the kingdom that day. Greater works? Why not? "For it is not ye that speak, but the Spirit speaketh in you" (Matt. 10, 19-20). Ah, when we are willing to receive the fulness of his promise of power we shall work such wonders as we have never dreamed of. There will be no dull sermons in those days, no drowsy hearers, no truth like water poured upon the ground which cannot be gathered up again. The feeblest word of the humblest believer shall be like an arrow speeding to the joints of sin's harness. Those shall be the days of conquest, and the rolling tide of the kingdom shall cover the earth as the waters cover the sea.

The promise is to all who shall be willing in the day of God's power. We are as efficient as we are willing to be. It is the Lord's purpose that his followers should be strong. The seed of the Kingdom, is in this promise, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11, 13).

Come, Holy Spirit, come! Come as Dew of the morning to refresh us! Come as Light, to illuminate our understanding in spiritual things! Come as Fire, to energize us for our work in the kingdom of God!

IX

THE INDIVIDUAL

IX

THE INDIVIDUAL

The last thing a man learns in the process of moral education is his own individuality. We are egotists by nature, our first idol being in the looking-glass; but egotism or selfishness is one thing and true self-consciousness is another. Tennyson says,

> "The baby new to earth and sky,
> What time his tender palm is prest
> Against the circle of the breast,
> Has never thought that '*This is I*';
>
> But, as he grows, he gathers much,
> And learns the use of 'I' and 'me,'
> And finds, '*I am not what I see,*
> *And other than the things I touch.*'"

This is the discovery which was made by Des Cartes on that famous November night when, walking by the Danube, he stood still for a moment and cried, "Ich bin Ich!" It is indeed a great moment for a man when he realizes that he stands alone before God; that he was born alone, alone must meet the vicissitudes of life, alone pass through the Valley of the Shadow, and answer for himself alone at the judgment bar of God.

It is my purpose here to show how Christ, in his teaching, emphasizes this fact; how he sets a man apart by himself, surrounding him with an atmosphere of singular privilege and responsibility, as an

important factor in the solution of the problem of the kingdom of God.

I. Let us begin with the query which stands as the caption of our Lord's philosophic system, to wit, "What shall it profit a man if he gain the whole world and lose his own soul? or, What shall a man give in exchange for his soul" (Matt. 16, 24-28)? We have much to say in these times about altruism and social obligation: it should be understood, however, that our first duty is to set ourselves right individually before God. It is a vain thing to prate about the regeneration of society until one's own regeneration has been duly attended to.

II. In our Lord's use of Personal Pronouns we shall find a strong emphasis put upon the same fact. It was one of Luther's passing observations that the preaching of Christ can be largely interpreted by his pronouns. Observe how he thus takes a man out of the mass and sets him alone. "I," "Thou" and "He" are favorite words of his. Then come those distributive words, "whoever" and "whosoever"; as where he says, "Whosoever shall confess me before men" (Matt. 10, 32-33); and, "Whosoever heareth these words of mine and doeth them" (Matt. 7, 24-29). He constantly individualizes his audience by such expressions as these: "Every one that asketh receiveth" (Matt. 7, 8); "To every one that hath shall be given" (Luke 19, 26); "So is every one that is born of the Spirit" (John, 3, 8). He does not use the generic term as most philosophers are fond of doing, but prefers to speak of "a man" or "any man" or "a certain man"; as, "If any man hath ears to hear" (Mark 4, 23); "If any man eat of this bread, he shall

live forever" (John 6, 51); "If any man serve me, let him follow me" (John 12, 26).

III. In our Lord's view of Providence he particularizes in a similar way. He is not satisfied to say that God cares for the world; listen to this: "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered" (Matt. 10, 29. 30).—A man with a withered hand presents himself to be healed; the Pharisees object because it is the Sabbath day; hear the Master: "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep?" (Matt. 12, 10-13). And again he calls a little child and sets him in the midst of them, saying, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18, 2-6).—Thus from sparrows, sheep, little children, he draws his great doctrine of Providence; announcing a God who not only wheels the worlds around their orbits but takes cognizance of all things in minutest detail.

In his miracles of healing our Lord illustrates this divine plan. He visits the lame, halt and withered in the porches of Bethesda not that he may heal them all together as by one stroke of a magic wand, but to select the neediest, showing his acquaintance with all (John 5, 6). As he journeys through the villages of Galilee the sick are brought out and laid on couches along the way; and, though

the virtue of his passing shadow might have sufficed to restore the whole company, he attends to each in turn—"Be whole!"—"Receive thy sight!"—"Arise and walk!"—and thus heals them "every one" (Luke 4, 40).

IV. Our Lord's presentation of the Plan of Redemption is pervaded by the same fact. He does indeed set forth the all-embracing love; saying, "God so loved the world that he gave his only begotten Son" but he must needs individualize this mercy to make it effective, as when he adds, "that whosoever believeth in him might not perish but have everlasting life." It is difficult to conceive how Christ could have presented this distributive love of the Father more effectively than when he said: "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is lost? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray" (Matt. 18, 12. 13). So the heart of God is ever going out after the one; the one sheep that has strayed into the wilderness, the one lost coin, the one wayward boy who has gone into the far country and there forgotten his home.

In pursuance of this thought our Lord himself was ever extending his overtures of mercy to one and to another one. He never preached a more wonderful sermon than when he spoke of regeneration to a lone rabbi, who sought him under cover of the dark. It is written that, purposing to go into the North, "he must needs pass through Samaria"; not because that was the shortest way, but because there was a

woman of the town awaiting his coming near Sychar, that she might be refreshed with the water of life. He was ever turning aside from the multitude to heed the prayer of the lonely one: like the young ruler who ran and fell before him, saying, "What shall I do that I may inherit eternal life?" or the thief who, separated from his fellow by an infinite gulf of penitence, begged for pity on the cross. It is not thus that we plan our great campaigns. When Francis Xavier was propagandizing in Japan he is said to have sprinkled the assembled multitudes with holy water. The plan of Jesus, on the contrary, was to call men of the company, one by one, and reason with them and bring them to God.

V. Jesus' regard for the individual is seen still further in his Philosophy of the Kingdom. Observe his parables: "For the kingdom of heaven is as a man travelling into a far country, who called his servants and delivered unto them his goods. To one he gave five talents, to another two, and to another one (mark the distribution) to every one according to his several ability;" and, "After a long time the lord of those servants cometh and reckoneth with them (again observe the distribution) and to one he said, Well done, thou good and faithful servant; and to another, Thou wicked and slothful servant" (Matt. 25, 14-30). Thus separately they rendered their account to him.—"And the kingdom of heaven is like unto a man that is an householder who hired laborers into his vineyard; and when even was come he saith unto his steward, Call the laborers and give them their hire, beginning from the last unto the first; and they received every man a penny" (Matt. 20, 1-10).—

Again, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened" (Luke 13, 20). Chemists tell us that the process of leavening is by atomic contact; that is, the whole lump is leavened by the touch of particle with particle. So is the growth of the kingdom. If we look for a counterpart of this parable of the leaven, we shall find it in the story of the Shunammite, who, when her child had died of sunstroke, summoned Elisha with all haste to heal him. In vain did the prophet delegate his servant to go with a staff; he must needs come himself. And, on entering the upper room where the child was prepared for his burial, "he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himself upon the child, and the flesh of the child waxed warm" (2 Kings 4, 34). It is thus, by personal contact, that the thrill of the indwelling life of the Spirit is communicated from soul to soul, even to the quickening of those who are dead in trespasses and sins.

VI. The Campaign of the Kingdom was marked out by Christ along these lines. The name of the Church indicates a process of selection: *Ek-klesia,* that is, "called out." Our Lord called out his followers from the world, one by one. Passing by the receipt of customs, he said to Matthew, "Arise and follow me." Seeing a group of fishermen mending their nets by the lake-shore, he called them, "John, James, Simon, Andrew; arise and follow me." Thus, as time passed, the church was marshaled for its work; and down through the centuries the multitudes have come in the same way.

The time having arrived for beginning the great propaganda, Jesus said, "Go ye into all the world and evangelize!" and straightway he proceeded to "separate" them unto the work. He "scattered them abroad." He bade the seventy go forth two by two, making a concession to their loneliness and danger, as sheep in the midst of ravening wolves, yet not grouping them so as to impair their personal effectiveness. "Separate me Barnabas and Saul," he said. To Philip, the deacon, on his lone journey to Gaza, he said, "Go, join thyself to yonder chariot." His ultimate purpose was to evangelize the court and kingdom of Queen Candace; but he would accomplish this by winning her high-chancellor to a knowledge of the truth. It is well to remember these things at a time when the importance of great movements is being emphasized. God has apparently, less use for crusades than for personal expeditions into the regions of darkness and the shadow of death. He wants life-savers who shall keep their lonely watch along the dreary shores. He wants solitary missionaries who in the regions beyond, like Paul alone in Athens, are ever alert to win prisoners of hope. We are apt to set too high a value on organizations in these days. We dispense our charities and perform our religious duties largely by proxy. But there are some things which cannot be farmed out. He who fails to put the cup of cold water to thirsty lips with his own hands loses the sweetest pleasure in life; to wit, "the generous pleasure of a kindly deed" (Matt. 10, 42). And he who turns over to an organization the sum total of his personal privilege of visiting the sick and clothing the naked, can scarcely expect to

hear those gracious words of Jesus: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me" (Matt. 25, 34-46).

The personal factor in the kingdom needs to be emphasized more than ever because the followers of Christ find it so easy nowadays to shift their responsibility on others. "Go," said Christ. "We will send a substitute for you," says the Missionary Board. It is a common proverb among pastors that nine-tenths of the work of the average local church is done by one-tenth of its members. What are the other nine-tenths doing? Shifting their burden. Meanwhile the salvation of the world waits on the faithfulness of all. The Bridegroom bends above his bride, sleeping in the gates, and cries, "Awake, awake, put on thy strength, O Zion!" The world will soon be saved when the church shall realize the words of Wesley, "All at it, always at it, all together at it."

What now is our practical conclusion from these teachings of Christ?

First: A man must accept the overtures of mercy for himself alone; as he said, "If any man will come after me, let him deny himself, take up his cross and follow me." There is no salvation by proxy. Observe how the importance of personal faith is set forth in the parable of the Wedding Garment (Matt. 22, 11, 12).

Second: The demand of the law, as Christ presents it, is for personal obedience. "Thou shalt love the Lord thy God", and "Thou shalt love thy neighbor." In like manner, reward and punishment are to be administered to each according to personal desert. At the last day the Judge shall separate the righteous

and the wicked, "one from another, as a shepherd divideth his sheep from the goats" (Matt. 25, 32).

Third: The service of the kingdom is an individual service. Each for himself must render it. Jesus said, "The good shepherd calleth his sheep by name." Let it be noted how frequently he enlisted his followers in that way. At his first meeting with Nathanael he showed such intimate acquaintance with him that the man was moved to inquire, "Whence knowest thou me?" Jesus answered, "When thou wast under the fig-tree I saw thee" (John 1, 48). To the Magdalene weeping in the garden of the resurrection he said, "Mary!" Whereupon she fell at his feet, crying, "Rabboni!" that is to say, "My Master!" making at that moment such a complete surrender of herself as no one ever knows until the Lord has spoken in this way. To the arch-inquisitor of the Sanhedrin on his way down to Damascus he said, "Saul! Saul! Why persecutest thou me?" And the colloquy which followed showed the close acquaintance of Jesus with both friends and foes: "Who art thou, Lord?"—"I am Jesus whom thou persecutest."—"Lord, what wilt thou have me to do?"

I passed by a great building in process of erection, where the sound of saws and hammers was heard on every side, and busy men, their sleeves rolled up and perspiration on their faces, passed to and fro. One stood leaning against a post with folded arms, quite out of sympathy with the tokens of industry all about him. Thus while God and his hosts are laboring together in the work of the kingdom, there are many who have no part in it. Here is one busy with the muck-rake, getting together a little yellow

dust which presently must sift through his stiff fingers. Here is another chasing thistle-down, or grasping a laurel wreath. Poor souls! Their best success is failure. God's work goes on without them. No man is indispensable to God, but there is a work appointed for every one. God calls, "Go work to-day!" He calls us, man by man; calls us by our names. To be oblivious of that call is to be spiritually dead, because unmindful of the chief end of life. A man begins to live when he hears God calling, and when he answers like Saul of Tarsus, "Lord, what wilt thou have me to do?"

ETHICS

X

THE MORAL LAW

X

THE MORAL LAW

The Jews looked for a Christ who would vindicate the Law and the Prophets. The Messianic claims of Jesus of Nazareth were tested by this touchstone and found wanting. He was seen healing on the Sabbath, eating with unwashen hands and otherwise violating their code as interpreted by the doctors of the Law. That was enough; the people said, "This cannot be the Christ."

And from their standpoint they were quite right. No one could justly claim to be Messiah who was unable to prove himself in perfect accord with the Moral Law as set forth in the Decalogue and elaborated in other parts of Scripture. For God is himself the source and center of Law, from whom all principles of truth and justice radiate as sunlight from the sun. And man, as originally made in God's likeness, was a normal being, the Law being interwoven through the very fiber of his life. Our word Law is derived from the Saxon *lagu,* "that which is laid down." The Hebrews called it *torah,* "that which is pointed out." The Greeks called it *nomos,* "that which is distributed" or apportioned among men. But whatever the Law be called, it is the expression of God's will for the life of man.

And what is sin? "Any want of conformity unto or transgression of the Law." Transgression is literally "a crossing of the line." It puts a man at odds

with both himself and God. The sinner is an outlaw; that is, an abnormal man. At this point Christ differs from all other men. He took our nature and was in all points such as we are, "yet without sin." For this reason he is set apart by himself, by the testimony of the Father, "This is my beloved Son, in whom I am well pleased."

It is thus apparent that, if Jesus would vindicate his Messianic claim, the rumor that he was at odds with the divine Law as laid down in the Scriptures must be met and confuted. This he does in the Sermon on the Mount where he says, at the outset, "Think not that I am come to destroy the Law or the Prophets: I am not come to destroy but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall not pass from the Law till all be fulfilled."

He begins his *apologia* with the negative statement, "I am not come to destroy." This is a repudiation of the antinomian heresy in every form.

There are antinomians in the Christian Church of our time who hold that certain precepts of the Decalogue, such as the Fourth Commandment, were abrogated by Christ. This is impossible in the nature of the case. God never changes. With him there is no variableness, neither shadow of turning. Therefore the Law, which is the expression of his character, is of perpetual force. The requirement of Sabbath rest, like every other precept of the Moral Law, is not conventional but constitutional. It is more enduring than the natural laws of light and gravitation. Man's relations may change; but he himself is a constant factor in the problem of life and history; and the prin-

ciples of right and wrong, which abide in his nature, as a reflex of the divine character, are not liable to change.

For this reason the Ten Words were written on tables of stone; and these tables were placed within the Ark of the Covenant, as indicating an eternal compact between the soul and God. It is a significant fact, in this connection, that the two ethical symbols which have never been challenged, are the Decalogue and the Sermon on the Mount, which is Christ's exposition of it.

There are other antinomians who hold that Christ destroyed the binding authority of the Moral Law by placing his disciples beyond the jurisdiction of it; as when he said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free" (John 8, 31-36). In the sixth of Romans we have Paul's exposition of this truth. But the freedom here referred to does not mean exemption from the obligations of the Moral Law. It does mean, on the one hand, that believers in Christ are freed from the penalties of the violated Law by their faith in his redeeming grace; and, on the other, that they are delivered from the bondage of service. The impenitent and unforgiven sinner is a galley slave, chained to the oar; the moralist is a ticket-of-leave-man, on good behavior temporarily but liable at any moment to be haled to judgment for the mislived past; the Christian is a freed man, free not to do wrong but to do right, and free to do right from the love of it. His obedience is not that of bondage but of sonship; since in Christ he receives not the spirit of bondage again to fear

but the spirit of adoption whereby he cries, "Abba, Father." This is why his "yoke is easy" and his "burden light." True freedom is not exemption from Law, but joyous acquiescence in it. The proper definition of freedom is perfect obedience to perfect Law. (See Paul's great argument, Rom. Chaps. 7 and 8).

But we pass on to the positive form of Christ's proposition; that is, "I am come to fulfil the Law." We have nothing to do here with his reference to the Ceremonial Law, whose types and symbols, as we shall presently see, were all realized in him. The question that concerns us now is, "How does Christ fulfil the Moral Law?"

On the one hand, he enforced it in his teaching as no other teacher had ever done. In its length, breadth, depth and height he magnified it. He made the Law high as heaven, tracing its sanctions back to the throne of God. With the additions and interpolations of the Elders he had no patience: "Ye make the Law to be of none effect," he said, "by your tradition" (Matt. 15, 6). He cared nothing for the injunctions of Hillel or Shammai. He tore away the rabbinical glosses or *toldoth* from the Fourth Commandment and other precepts of the Moral Law, as barnacles are stripped from the hulk of a laboring ship; and restored them to their original form and spirit as they came from the Throne. "In vain do ye worship God," he cried, "teaching for doctrines the commandments of men" (Matt. 15, 9).

He made the Law deep as the heart. The scribes and Pharisees were accustomed to pay tithes of mint, anise and cummin; their prayers were long, their phylacteries broad. "Woe unto you!" he cried,

"hypocrites! Ye are like whited sepulchres; fair without, but within full of dead men's bones and all uncleanness" (Matt. 23, 13-33). He enjoined and exhorted them to get below the surface of things. The righteousness which God requires is the righteousness of motive. The obedience which God requires is the obedience of the soul. Murder is in the cry, "Raca!" Adultery is in an unclean glance. The letter killeth; it is the Spirit that giveth life. Up with your hearts to God!

He made the Law broad as humanity. Where in the writings of Plato or Marcus Aurelius, or anywhere else in ethical literature, can be found a parallel to the mighty sweep of the discourse of Jesus in Luke 10, 25-37? "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the Law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came

where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Observe the singular answer given to the lawyer's question, "Who is my neighbor?" It is "Go, and be thou neighbor to every man."

And Jesus made the Law long as eternity; its issues reaching out through the endless æons. Its ultimatum is righteousness; n "exceeding" righteousness; as he said, "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5, 20). It is a righteousness diffusive as light, penetrating as salt to save and sweeten life. It tolerates no sin: "If thy hand offend thee, cut it off; if thine eye offend thee, pluck it out" (Mark 9, 43-48). It honors the Law in its minutest detail; "Whosoever shall break one of these least commandments and shall teach men so, the same shall be called least in the kingdom of heaven" (Matt. 5, 19). It thus appears that the righteousness proposed by the new Teacher was a radical departure from the narrow, superficial compliance with the letter of conventional prescript which was required by contemporary "Doctors of the Law." It had its source

and sanction in the divine character and indicated that beauty of holiness which is the bond of kinship between God and his children.

But Christ not only taught the Moral Law; he illustrated its supreme excellence by himself obeying it. So exact was this obedience that he could utter the challenge, "Which of you convinceth me of sin" (John 8, 46)? And the response to that challenge was such as was never witnessed in another case. The man who betrayed Jesus to his enemies was driven by remorse to cry, "I have betrayed innocent blood!" The judge who sentenced him to death was constrained to confess, "I find in him no fault at all." And the officer in charge of his execution said, "Verily, this was a righteous man!"

Nor is this all: the centuries that have passed give cumulative testimony to the spotless character of Jesus. There is no lack of cavilers at the church, at Christians and at Christian doctrine; but Christ is by universal consent the incomparable Man. He is thus characterized by Ernest Renan: "the incomparable Man, to whom the universal conscience has decreed the title Son of God, and that with justice, since he caused religion to take a step in advance immeasurably greater than any other in the past and probably than any yet to come."—Of like purport are the words of David Strauss, "Little as humanity will ever be without religion, so little will it be without Christ; for to have religion without Christ would be as absurd as to enjoy poetry without regard to Homer or Shakespeare. He remains the highest model of religion within the reach of our thought;

and no perfect piety is possible without his presence in the heart."

Nor must we omit to mention the passive obedience of Jesus, as having a vital relation to our welfare. He bowed his great heart to the just penalties of the Law, which had been passed upon the children of disobedience. As our representative and substitute before the offended Law he "became obedient unto death," inasmuch as it had been written in the Law, "The soul that sinneth, it shall die." Never has such a transcendent tribute been paid to the integrity of Law as when Jesus, assuming the sinner's place, yielded himself to death on the accursed tree. The ransom required was just; therefore he paid it. "He was wounded for our transgressions and bruised for our iniquities; the chastisement of our peace was upon him." Thus God "hath set forth Jesus to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3, 25. 26).

This obedience of Christ, both active and passive, is placed to the credit of such as believe in him. His passive obedience is the ground of their justification; as it is written, "By his stripes we are healed." And the benefit of his active obedience is made over to them, by imputation, as a garment of "fine linen clean and white," so that they stand before God not as innocent only but as meritorious, for Jesus' sake. This is that righteousness of which Paul has so much to say, "the righteousness of God, which is by faith of Jesus Christ," and of which we sing:

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Thus the Gospel is seen to be distinctly a Gospel of Law. The cry, "Back to Christ!" is mere sound and sentiment unless we are prepared to add, "Back to the Sanctity of the Moral Law!" For every breath that Jesus drew was in an atmosphere of righteousness; and the mind that was in him must also be in those that serve and follow him. For "can two walk together except they be agreed?" A true Christian would rather suffer than sin, because his Lord and Master hates sin. His word of command is, "Follow me"; and this is the equivalent of that great saying, "Be ye perfect, even as your Father which is in heaven is perfect" (Matt. 5, 48).

It is often remarked that if Jesus ever wrote anything, we have no record of it. It had been, however, prophesied of old that he should write the divine Law in the hearts of the people; and this he did by making it resplendent in his life and so teaching it that all who love him must perforce love it. He transcribed it from tables of stone to fleshly tables of the heart; and, in so doing, brought his people forth out of bondage into the glorious liberty of the children of God.

XI

THE CEREMONIAL LAW

XI

THE CEREMONIAL LAW

It is a mistake to speak disparagingly of Judaism; or to say to the Old Testament, "What have I to do with thee?" The rites and ordinances so devoutly observed by God's chosen people for centuries are not to be consigned as cast-off garments or broken shards to the rubbish heap. Not so did our Lord regard them. It is our present purpose to consider his attitude toward the Ceremonial Law.

I. As to its Place. He treats it as a distinct and important part of religion. It is well to remember that there is and, in the necessity of the case, can be only one true religion. Its purpose is indicated by the derivation of the word, which is usually traced to *re-ligare,* meaning "to bind back." It suggests the divine origin of man, his lamentable fall and the possibility of his restoration to God. Ethics is not religion; benevolence is not religion; though both are included in it, because God is both love and righteousness. But the heart of religion is salvation. What ever else it does, it must offer a rational answer to the question, "What shall I do to be saved?" The only system in the world which professes to do this is that contained in the Scriptures; and of this Judaism is an essential though prefatory part. The Bible is not

two books, but one: Judaism and the Gospel being complementary each to the other, and together constituting the Word of God.

The Old Economy was provisional, and preparatory to something further on. Paul calls it a parenthesis, where he says, "The law entered (literally, 'came in along side') that the offense might abound" (Rom. 5, 20). The purpose of this parenthesis was that men might learn the exceeding sinfulness of sin; for not otherwise would they realize the need of a deliverer. Thus it is written, "By the law is the knowledge of sin." It is apparent, then, that Judaism was intended to prepare the way for the coming of Christ.

The same thought is suggested by Paul where he says, "The law was our schoolmaster to bring us to Christ, that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster, for ye are all the children of God by faith in Christ Jesus" (Gal. 3, 24). The word here rendered "schoolmaster" is *paidagogos*. Now the pedagogue of the Greeks was not a schoolmaster at all, but the servant who led the reluctant pupil to school. The sinful race is here represented as a "whining schoolboy, with satchel and shining morning face, creeping like snail unwillingly to school;" which is another way of saying that the sinner is averse to truth. Wherefore the law is introduced to lead, mayhap to drive him. The rites and ceremonies of Judaism were not intended to be a final or comprehensive religion, but to open up to it, as the aisle leads to the altar; to foreshow it, as shadows cast forward by the rising sun predict the break of day.

II. As to its Message. It is commonly said that the central fact of Judaism is the Unity of God; that it was designed to preserve monotheism through periods of spiritual declension and transmit it to succeeding ages. But this is inadequate; since, in fact, monotheism is an intuitive and universal thought, not requiring any Bible or labored effort to preserve it.

Not more satisfactory is the suggestion that the purpose of Judaism was to emphasize the moral law; for the fundamental facts of morality also are intuitive. The moral law is so interwoven with the frame and fiber of humanity that no process of the centuries can wholly obliterate it. This is apparent from the fact that while the Decalogue is the sole perfect symbol of ethics, there is not one of its principles which cannot be found imbedded in the "Noble Eightfold Path" of Buddhism, or in the Analects of Confucius, or elsewhere in the imperfect codes of the pagan world.

Nor is it sufficient to say that Judaism was intended to teach the Divine Providence in the history of Israel. No book, hierarchy or liturgy is necessary to display the hand of God in the affairs of men. There is not a fetish-worshipper by the banks of the Congo who, bowing before a shark's tooth or a crooked stick set up in the midst of his kraal, does not pay tribute to the fact that "there's a divinity that shapes our ends, rough hew them how we will."

No, we must search further for the ultimate purpose of Judaism; and we shall find it, as I believe, in the development, unfolding and final revelation of the "Mystery of Godliness." Now godliness is God-likeness; and the Mystery of God-likeness is God's plan

for the restoration of fallen man to the likeness in which he originally created him. It is his answer to the question, "What shall I do to be saved?" that is, How shall I get back to God?

III. As to the Development of this Mystery. Its germ is in the protevangel; "The seed of woman shall bruise the serpent's head; and it shall bruise his heel" (Gen. 3, 15). These words were spoken at the time of the Fall. They predicted the coming of a Deliverer in the behalf of the ruined race; who should go forth against the adversary and inflict upon him a mortal wound, but, in doing so, should shed his own blood; that is, the rescue was to be accomplished through vicarious pain; and this Coming One was to be born of a woman; that is, to take flesh upon him.

The utterance of this prophecy was immediately followed by the institution of sacrifice. At the gate of paradise we see Abel bowing before an altar with blood streaming over its sides. The development of the Mystery of Godliness may be traced through the whole record by that red trail. The life is in the blood. "Without shedding of blood is no remission;" and "the blood of Jesus Christ cleanseth from all sin."

As time passes, there are altars blazing on all the hilltops. Lambs, bullocks, hecatombs and victims are being offered, to set forth in silhouette "the Lamb slain from the foundation of the world." But gradually the worshipers are led away into error; and in the surge of the Deluge with prayers to alien gods upon their lips they are swept away.

A new epoch begins with Noah and his household, who, on the heights of Ararat, "offered unto the

Lord a sacrifice of a sweet-smelling savour." The covenant is thus resealed with blood. The earth is repeopled, cities are built, thrones and dynasties are reared;—and again in process of time the nations forget God.

God speaks to Abraham: "Go forth from thy country and thy father's house to a land that I shall show thee." Why this call? That the oracles might be preserved and handed down to posterity (Ro. 3, 1); the oracles in which was contained the Mystery of Godliness; that is, the prophecy of the coming Lamb of God. In the proof of Abraham's faith on Mt. Moriah (Gen. 22), we behold an imposing pantomime of the great tragedy which was afterwards to be enacted on Calvary. Thus the plan of salvation grows clearer and clearer.

But again the people are untrue to their oracles; and chastisement falls. They groan in the brick kilns of Egypt under the whips of scorpions. A voice is heard, "Let my people go!" The night of the Passover is at hand. In every home of Israel a lamb is slain and blood sprinkled upon the lintels of the doors. Out into the wilderness they go, a horde of fugitive slaves, following the red trail of the great Mystery. They pause under the shadow of Sinai long enough to be constituted into a nation. Here they receive the Moral Law, around which gathers the entire ritual of the Ceremonial Law.

The nation is to be known as a theocracy, because its only King is God. Its constitution is written in a Book, given by divine authority, and characterized as the Word of God. Its center is the Tabernacle, built after the pattern shown in the

mount, to be known thenceforth as the House of God. The multitudinous rites and ordinances, fasts, festivals, ablutions, sacrifices all alike contribute to the worship of God. Priests are set apart to minister at the altar and Levites to wait upon them; prophets are ordained to teach and scribes to cooperate with them in the ministry of the Word; all these are ministers of God.

If we would find the living center of this elaborate system, we must visit the Tabernacle. Before it stands a brazen altar ever streaming with blood. On entering we perceive that, for some reason, everything is sprinkled with blood: the laver, the golden candlestick, the table of shewbread, the golden altar of incense, posts, curtains, almond blossoms, all are marked with the crimson stain. Here we finish our quest: a curtain of fine-twined linen hangs before the Holy of Holies; and within is the Mystery. None may enter there but the High Priest, and he "not without blood." On the great Day of Atonement he enters, his hands filled with blood from the brazen altar, with which he sprinkles the golden cover of the Ark, and, bowing there in solitude and silence, he makes atonement for the people's sins. What is the meaning of all this? Is it a senseless show? or is this a schoolmaster leading to Christ? Here in the Holy of Holies, beside the ark of the covenant with its unbroken tables of the law, its pot of manna and budded rod of life, we feel the very pulsing of the heart of that Mystery of Godliness which, from the gateway of paradise, has been unfolding year by year and century by century, that in the fulness of time the

sinful world might be prepared to welcome the Lamb of God.

As the children of Israel leave the wilderness for the settled life of Canaan we shall see the prophets wheeling into line and hear them speaking with increasing clearness of the coming of Messiah. This is the Hope of Israel. The figure of the Coming One is more and more definitely outlined as Priest, Prophet and King; Son of Man, Son of God; offspring of a virgin; man of sorrows, wounded and bruised, bearing the chastisement of our sins. But again the sad story of blindness and wandering. A voice is heard, "Who hath believed our report; and to whom is the arm of the Lord revealed?" The lights die out. The candles of the sanctuary are extinguished. There is no longer any open vision. The last of the old line of prophets stands in the twilight of the four hundred years preceding the Advent, waving his torch and crying, "The Sun of Righteousness shall arise with healing in his wings!" (Mal. 4, 2).

IV. The Denouement. At length the fulness of time has come. The Mystery of Godliness is to be made known. The day breaks and the shadows flee away. On the hillsides the angels are singing, "Glory to God in the highest; on earth peace, good will toward men." By the bank of Jordan the Christ is walking; of whom John says, "Behold, the Lamb of God, that taketh away the sin of the world!" He is come to declare the Mystery; and, so doing, he will make clear his relation to the Ceremonial Law.

His word is, "I am come not to destroy the Law but to fulfil it." It is difficult to see how any one could suppose that Jesus came to destroy the Law.

He was ever a loyal Jew. In his infancy he was subjected to the customary rites. In his boyhood he honored the Temple as his "Father's House." He never broke with Judaism. He was most scrupulous to cast no reflection upon it. He bowed to the baptism of John, saying, "Thus it becometh us to fulfil all righteousness" (Matt. 3, 13). He kept the prescribed feasts and festivals. He paid tribute money (Matt. 17, 24-27). He honored the hierarchy, as when he required the lepers to go show themselves to the priests (Luke 17, 14). He assented to the importance of bringing gifts to the altar (Matt. 5, 23. 24). In every way he treated the law as holy, just and good.

"He came to fulfil it." How so? First: By making known its real significance. This involved the putting forward of himself as its comprehensive antitype. At the outset of his ministry, in his conversation with Nicodemus, he declared that he himself was the revelation of the Mystery of Godliness, since there could be no return to God except by faith in him. And the purport of his teaching was ever the same. It reached its consummation on the cross. At the moment when he cried, "It is finished!" the priest who was ministering in the Temple near by, it being the hour of the evening sacrifice, saw the veil before the Holiest of All rent in sunder from the top to the bottom as if by a hand stretched down from heaven. Thus the Mystery was revealed, at last; so that not the High Priest only, but all alike "have boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us" (Heb. 10, 1-22).

He came to fulfil the Law, secondly, by supersed-

ing it. The gospel is not merely to be added to the observances of the Ceremonial Law, as the Judaizers contended in apostolic times. Faith does not go hand in hand with ritualism, but supplants it. This was Christ's meaning when he said, "No man putteth a piece of new cloth into an old garment; else the rent is made worse. Neither do men put new wine into old bottles, else the bottles break, and the wine runneth out" (Matt. 9, 16. 17). This is not to disparage the old garments or the old bottles; they served their important uses. But the schoolboy leaves his alphabet as he passes on into literature. The shadows flee at break of day.

It is a significant fact that of all the rites and ceremonies of the Old Economy our Lord kept but two simple memorials: All washings and ablutions and ceremonies by water are gathered up and preserved in Baptism, which, as the initiatory rite of the Christian Church, sets forth the washing away of sin. And the deep significance of all sacrifices,—sin-offerings, burnt offerings, and peace-offerings,—is preserved in the Lord's Supper, in which we set forth Christ as our Passover, offered once for all. We are, however, constantly tempted to return to the old shadow-life of ritualism. We are not content with the simplicity of our two sacraments. We must needs amplify our liturgies. We call for the uplifted Mass, for bowings and genuflections, for candles on the altar. It is so much easier to kill a lamb than it is to slay a darling sin. It is so much more impressive to wear frontlets betwixt the eyes and make broad the phylacteries than to have simple faith in the Lamb of God. But the word of the Master is very clear. The contest

betwixt liturgies is naught; faith is all. "The hour cometh when ye shall neither in this mountain, nor yet a Jerusalem, worship the Father; for God is a Spirit, and they that worship him must worship him in spirit and in truth" (John 4, 21-25).

And Christ fulfilled the Ceremonial Law, thirdly, by universalizing it. He did indeed say that "salvation is of the Jews;" but he carried that message of salvation up into the coasts of Tyre and Sidon and the regions beyond. He reminded the people of God's mercy to Naaman and the widow of Sarepta. He denounced those who called themselves children of Abraham to the exclusion of others from the hope of salvation. When he died, his hands were stretched out, as if to say, "Look unto me all ye ends of the earth and be ye saved!" And when he returned to plan the campaign of the kingdom, his word to his disciples was, "Go ye into all the world and preach the gospel to every creature." Thus, in Christ there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." Room is made for all sorts and conditions of men.

It is evident, therefore, that the Mystery of Godliness, that is, the Plan of Salvation, elaborated and developed in Judaism, is fully revealed in the gospel of Christ. The Ceremonial Law is not to be thrown away as useless; since it is the very alphabet of the literature of grace. The fathers were wont to say, *Vetus Testamentum in Novo patet; Novum Testamentum in Vetere latet;* that is, by liberal interpretation, the Mystery of Godliness was dimly seen in the rites and ceremonies of Israel, as the shepherd in the Canticles is said to have looked forth from behind

the lattice on the Shulamite maid. It is true there was no salvation in those ordinances; for "Not all the blood of beasts, on Jewish altars slain, could give the guilty conscience peace, or take away its stain"; but the law ever pointed to Christ. So Paul says, "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit" (Ro. 8, 3. 4). Thank God for the revelation of the Mystery! Thank God for the schoolmaster that has led the world to his beloved Son! Let us live as the children of the light; since we walk not among the shadows but in the clear light of day.

XII

THE HOME

XII

THE HOME

The unit of society is the family. No country or community is better than its domestic life. The fall of the Roman Empire was due to the decay of its homes. It is an old story how Napoleon, on being asked what was needed to restore the prestige of France, answered, "Mothers." The eighteenth century marked the lowest ebb of Anglo-Saxon life; and this was the golden age of the public-house. Dr. Johnson said, "A chair in the tavern is the throne of human felicity." Wits and geniuses, rulers and dignitaries met in the tap-room to discuss public affairs. The result was inevitable. It is a sad omen for any community when its inns or clubs are preferred to its domestic firesides. God setteth the solitary in families. God made the household; man makes the club. The home is the true center from which the leaven of virtue permeates the lump of universal life.

We are not surprised, therefore, to find Jesus, in his doctrine, placing a deep emphasis on the importance of the home-life. His purpose was to regenerate society, in order that the world might be brought back to truth and righteousness. Therefore he begins at the center of things.

I. The fundamental fact in any just consideration of domestic life is the Sanctity of Wedlock. We sometimes raise the question, "Is marriage a failure?" God forbid! For that would mean the failure of the whole social order. But the question must needs have been answered in the affirmative at the advent of Christ. Marriage was then regarded as a contract, which might be dissolved by mutual consent, or more commonly by the husband's will.

Not a few of the philosophers of Greece made light of wedlock and applauded marital infidelity. In Rome the sacred union was held in even greater contempt. Seneca says that the women of his time counted their years not by the succession of consuls but of their husbands. Juvenal says, "It is not an uncommon thing for couples to be divorced before the nuptial garlands have faded." Temples were dedicated to impurity. Infanticide was so common that it was not regarded as a crime. The avoidance of wedlock grew to be so general that in the reign of Augustus it was found necessary to impose fines for celibacy. The social status of the empire at this time is darkly pictured in the first chapter of the Epistle to the Romans. Nor were the Jews free from the prevailing immorality, as Christ intimates in his reference to the Mosaic prescript (Matt. 19, 7-9).

At the outset of our Lord's ministry he went down to the marriage at Cana, as if to manifest his approval of the nuptials. His turning of the water into wine on that occasion was a rare sort of congratulation, an expression of desire that the parties to the covenant might find the pleasure of life in halving their sorrows and doubling their joys.

He, moreover, set his seal upon wedlock as a divine ordinance when he said, "What God hath joined together" (Matt. 19, 6). This is not to affirm that marriage is a sacrament; since it is coeval with the history of man. In passing, let it be noted as a statistical fact that in countries where marriage has been regarded as a sacrament, such as Spain, Italy, Austria and Mexico, there has always been a lamentable avoidance of wedlock and preference for barefaced vice. But while Jesus placed no sacramental barriers around the nuptial altar, he taught that it is vastly more than a civil contract. He gave it precedence of all the other relations of life, saying, "For this cause shall a man leave father and mother and cleave to his wife" (Matt. 19, 5).

And, further, our Lord taught that wedlock, thus divinely sealed, is indissoluble; saying, "What therefore God hath joined together let not man put asunder" (Matt. 19, 6). The rival schools of Hillel and Shammai were agreed that the parties to the marital covenant could be separated by a writ of divorcement, but they differed as to the ground of divorce. Hillel held that the bond was so loose and flexible that if a wife burnt her husband's food while cooking it, he was justified in procuring a writ of divorcement from her. Jesus said there is one and only one valid ground of divorce; to wit, the crime which, in the necessity of the case, leaves "the guilty as dead, and the innocent as free."

It is well for us to ponder these teachings of Christ in view of the alarming prevalence of divorce in our time. It is an ominous fact that divorce is more than thirty times as frequent in our own country as in Great Britain. In the different States of our Union

there are forty-six specified grounds of legal separation. There is surely something wrong when a man can be pronounced a husband in one State and a bachelor in another. This is reducing a serious matter to the level of a farce; and in the course of time we are bound to pay the penalty of it.

II. Our Lord, having thus laid the foundation of his teaching with reference to the ethics of domestic life in a clear statement concerning its fundamental fact, proceeds to speak with great clearness by precept and example, as to its Sanctions and Safeguards.

We have a few brief but significant glimpses into the home at Nazareth. It is said that when Jesus returned with his parents from Jerusalem, whither he had gone at the age of twelve to discharge his duty as "a Son of the Law," he was "subject unto them" (Luke 2, 51). We may think of him as running on helpful errands for his mother. Tissot paints him, pitcher in hand, going for water to the well.—It is recorded also that he was called "the carpenter's son"; and there is reason to believe that he was himself an apprentice in the shop. Justin Martyr speaks of him as "a worker of wood" and as "making ploughs and yokes for the neighboring farmers." There is reason to believe that, on the death of Joseph, he assumed his place as breadwinner for the family.—And we have still another glimpse into the home at Nazareth in the statement that Mary "kept all these things and pondered them in her heart" (Luke 2, 19). Here is a reference to "a mother's secret," shared with her divine son. It was the secret of his divine birth and mission, which must ever have been a sanctifying influence in this family circle.

As to the Rights of Parents, our Lord speaks with no uncertain sound. The Jews of his time were taught that in order to relieve themselves of supporting their aged parents, they needed but to utter the cabalistic word, "Corban!" which meant that their possessions were "consecrated to God." Jesus comments on this custom as follows: "Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honor thy father and thy mother; and, Whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do aught for his father or his mother; making the word of God of none effect through your tradition" (Mark 7, 9-13).

His regard for the Fifth Commandment is shown not only by his stern disapproval of the use of Corban as a cloak for unfilial conduct, but by his own attitude toward his parents. It is true that at the marriage in Cana, where his mother obtruded her counsel, he answered, "Woman, what have I to do with thee?" but there was no disrespect in his use of the term "Woman"; nor more of reproof in his words than was required by the fact that he had now reached the parting of the ways, where his divine nature and work must take precedence of all earthly ties. And that Mary so understood him is evident from her counsel to the attendants, "Whatsoever he saith unto you, do it." In order to a clear understanding of this episode, which occurred at the beginning of his ministry, we must consider another which happened at its close. In the passion of Calvary, when his great heart

was breaking under its burden of vicarious pain, Jesus, the breadwinner, mindful of his mother's approaching need, committed her to the care of his beloved disciple, saying, "Woman, behold thy son." It would appear that filial love and reverence could no further go.

Our Lord has somewhat to say, also, of the Rights of Children; and here he stands alone among the great teachers of the world. At the time of his advent, under the Law of the Twelve Tables a father had power of life and death over his offspring. A weak and sickly child might be abandoned to death; and this was approved by such eminent authorities as Plato and Aristotle. The little people were, indeed, beyond the pale of the law; but Christ opened his arms to them. Where shall we find in the sacred books of Pagandom such words as these: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God" (Mark 10, 14-16)? Or these: "See that ye despise not one of these little ones; for in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18, 10)? Or these: "Whoso shall receive one of these little ones receiveth me" (Matt. 18, 5)? It is in pursuance of such teachings, enlarging the scope of even the Abrahamic Covenant, that the children of Christian households are, by baptism or otherwise, consecrated to God.

And then as to the Rights of Strangers. It is to be lamented that the ancient custom of hospitality has been well-nigh forgotten in our time. We farm out our care of the poor to charitable organizations and reserve the home-welcome for those who have other claims upon us. Jesus said, "When thou makest a

dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shall be blessed" (Luke 14, 12-14).—On sending out the Seventy upon their tour of evangelization, he commended them to the hospitality of the people to whom they carried the message of peace.—He reproved his host, Simon the Pharisee, for his scant courtesy, saying, "I entered into thy house; thou gavest me no water for my feet; thou gavest me no kiss; my head with oil thou didst not anoint" (Luke 7, 43-46).—And he taught his disciples that in the Day of Reckoning the King would say, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in. For, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25, 35-39).

It remains to speak of our Lord's teaching with respect to Domestic Piety. The Jewish homes were known for their devoutness and are thus known to this day. It devolved upon the head of every family to instruct his household in the Scriptures: "Thou shall teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6, 6-9). We have reason to know that Jesus was thus instructed in his youth. By his familiarity

with the Scriptures he was competent to reason with the doctors in the temple at twelve years of age. He was able, when tempted in the wilderness, to meet his adversary with strong defenses from the Word of God. In the synagogue at Nazareth when the scroll of Isaiah was handed him, he found no difficulty in discoursing on the lesson of the day. So familiar was he with the Oracles that he needed no parchment when, walking with his disciples on the way down to Emmaus, he, "beginning at Moses and all the prophets, expounded unto them in all the Scriptures the things concerning himself" (Luke 24, 27).

A place for secret prayer was to be found in every Jewish home, a room set apart for private devotion; so that Jesus was speaking along the line of common custom when he said, "Thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (Matt. 6, 6).

The family altar was another institution in the home of every loyal Jew. On the wilderness journey there was no tent without it. The Law was read there, prayer was offered and the household joined in sacred song. This custom was continued in the households of the early Christians. One of their hymns, known as the "Candle Hymn," has been preserved:

"O joyous light of heavenly glory,
Of the Father Eternal, Jesus the Christ!
We, having come to the setting of the sun
And beholding the evening light,
Give praise to the Father and the Son
And the Spirit, three in One.

Thou art worthy of praise
At all times and with holy voices,
O Son of God, who givest life!
Wherefore, the world praiseth Thee."

In the life and teaching of Jesus we shall find a light thrown upon the relation of the household to the public school. At that time the village schools were taught by the rabbis; and their pupils, among whom doubtless was Jesus, sat around the teacher in a semicircle, conning their lessons from the sacred scroll. For up to ten years of age the only text-book used was the Scriptures. The pupils committed to memory the Law, the story of the Passover, many of the Prophecies, the acrostic Psalms and other considerable portions of the Word. It is safe to say that Jesus, ever loyal to the Scriptures, would not approve their exclusion from the curriculum of our public schools. In this we have made a desperate concession to the enemies of truth. It is a singular fact, that whereas the Bible was the one book in the Rabbinical schools, it is the one book excluded from ours. Let this be considered in connection with the fact that the Bible is on all sides conceded to be the pre-eminent masterpiece of the literature of all ages. Webster said, "I have learned eloquence from it." Milton said, "There is no poetry like the songs of Zion." Bacon said, "The soundest philosophy is here." Yet we have decreed that our children in the course of their education shall not study it!

We find, still further, in Christ's life and teaching an important suggestion as to the relation of the home to the sanctuary. He went once and again to the synagogue "as his custom was." At ten years of

age, on becoming a "Son of the Law," he journeyed to Jerusalem to honor the Temple. To him the Sabbath was not a day of indolent rest, but of rest in the love, worship and service of God.

It has been remarked that the family is the unit of social life; let us go further now, and say that, in the philosophy of Jesus, the family is the unit of Church-membership. He honored the covenant which God made "with Abraham and his seed after him." It is a notable fact, as indicating the mind of Jesus, that the Church was organized in an upper room in the house of Mary of Jerusalem. The outpouring of the Spirit at Pentecost came upon the disciples while they were assembled in the open court of another home. The Churches which were organized by the apostles were Churches in the house; there was "the Church in the house of Nymphas," "the Church in the house of Philemon," "the Church in the house of Aquila and Priscilla." This is not to say that our Lord does not approve of the public sanctuary; but it makes clear the close relation which subsists between the home and the Church.

And the Church Triumphant will be the Church in our Father's house. The vital relation of the Church and the household will be realized there. Our Lord has long been wedded to his bride; but the nuptials are postponed until she shall be presented to him without spot or blemish or any such thing. Then will come the Marriage Supper of the Lamb; where the children of this sacred union will gather from every nation and people and kindred and tribe to praise him. They will sit around the sacramental table, and he will drink the new wine with them in

his kingdom. It was intimated by Isaiah that Christ should be reproached as a childless man: "Who shall declare his generation? for he was cut off out of the land of the living." But in that day it shall be seen that his children have sprung up as willows by the water-courses. "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied" (Isa. 53, 8-10).

One word as to practical duty. The beginning of Christian influence is in the innermost of the concentric circles of life. To the dispossessed demoniac of Gadara, who wished to follow Jesus on his itinerary of service, he said, "Go home to thy friends and show what great things the Lord hath done for thee" (Mark 5, 19). It behooves the true Christian ever to show piety at home. No man is a genuine follower of Jesus who does not let his light so shine before members of his own family circle that they, seeing his sincere devotion, may be led to glorify God.

XIII

THE LABOR PROBLEM

XIII

THE LABOR PROBLEM

It is frequently said that the church of our time has lost its grip on the working class. The statement is far too sweeping; but whatever of truth it contains, is measured by the extent to which the church, ever or anywhere, turns aside from the word and example of her Lord. He was no respecter of persons; his heart overflowed with love for all sorts and conditions of men.

A cardinal, arrayed in rich canonicals, passing through the gateway of St. Peter's in company with a barefoot friar, amid the dazzling pomp and circumstance of a holy festival, was moved to exclaim, "The time has passed when the church must needs say like Peter of old, 'Silver and gold have I none.'" To which the friar answered, "Aye; and, by the same token, holy father, the time has passed when the church can say to the cripple in the gate, 'In the name of Jesus Christ of Nazareth, rise up and walk!'"

If it be true that multitudes of the laboring people are alienated from the church, it does not follow therefrom that they are alienated from Christ. Nay, all that is necessary in order that the church may set herself right with these people, is that she shall get back to Christ, who was ever known as the Friend of the workingman.

At the beginning of the Christian Era, the social fabric was everywhere at loose ends. The sovereignty of Rome had overspread the world; and in that Empire there were three classes of people:

First, the Patricians, who lived in luxurious ease. Pliny says that he saw Lollia Paulina arrayed for a feast in finery that cost forty millions of sesterces or something more than two millions of our money. Sabina, the wife of Nero, took with her, when journeying, five hundred she-asses to furnish milk for her cosmetic baths; and they were shod with gold and silver. It was not counted an extraordinary thing to spend the revenues of an entire province on a banquet in those days. The tables were furnished with brains of peacocks, tongues of nightingales and similar delicacies. Thus it will be seen that the Patricians rolled in wealth. But they were an insignificant part of the population, numbering only two thousand in the city of Rome.

Second, the Slaves. They lived in *ergastula,* or slave-stables, where they were oftentimes chained in their stalls. In old age they were exposed to death on an island in the Tiber. They had no rights which their superiors were bound to respect. Of these *les miserables* there were one million five hundred thousand in the Imperial City.

Third, the Plebeians; an idle, shiftless class. They formed the bulk of the Roman citizenship. To their minds it was not respectable to work, that being the business of slaves. Their cry was ever, "*Panem et circenses,*" Bread and games! There were forty-four thousand of them in Rome who received *congiaria,* or corn-rations. They spent their forenoons lounging

about the Forum and their afternoons at the Amphitheatre, where the gladiatorial contests took place, *pompa diaboli.* The Emperor Trajan had eleven thousand wild beasts brought into the arena at one festival. While the Plebeians sat witnessing these games, their patrons from above threw figs and fruits to them. At the conclusion of the games they repaired for the night to their wretched homes, which, in respect to comfort, were incomparably beneath the tenement houses of these days. As a rule a Plebeian wore only a tunic, having but a single garment to his name; if fortunately he possessed a toga, he kept it to be buried in.

Where, then, was the thrifty middle class; the class that constitutes the bone and sinew of our modern civilization? There was none. Patricians and Plebeians alike lived in gentlemanly leisure, remanding all labor to the slaves.

Then came the Man of Nazareth, and this innovator has "turned the world upside down." It was indeed necessary that society as then existing should be turned upside down, else it could never be right side up. Jesus was a social reformer. As a man of the people, he had a heart that was in sympathy with them: and his life and teaching were addressed to the betterment of their conditions here and hereafter. It is now nineteen hundred years since his advent. The ripening of his glorious purpose has been slow but sure. "The mills of God grind slowly, but they grind exceeding small." We look back over the centuries and are able to estimate what Christ has done for the people. A very different order of things prevails at this day. The noblest of Roman epics begins with the

words, *"Arma virumque cano;"* on which Thomas Carlyle remarks, "The epic of our times is not 'Arms and the man' but 'Tools and the man I sing.'" The great problems are not being wrought out on the battlefield, but in the great centers of industry. The best men of to-day are the producers, such as by brain-craft or handicraft add to the material and spiritual possessions of the children of men.

Our purpose is to note with some particularity what the influence of Christ and the religion which he has instituted has been upon the welfare of the working class.

I. To begin with, it has Leveled up the Race. I say, leveled up; because the tendency of other forces having to do with social and industrial problems has been to level down. The cry is, "Down with wealth! Down with noble birth and culture! Down with the aristocracy!" But the watchword of the Gospel is, "Up with the people!" It was the purpose of Christ to vindicate the importance of man as man. Adventitious conditions were nothing to him. He loved man as made in the likeness of God.

The general principle on which this proposition rests was expressed by Jesus, in briefest terms, in the words, "Our Father." The divine Fatherhood lies at the basis of the true philosophy of human rights; one man is as good as another because there is "one God and Father of all."

If we trace the influence of those significant words, "Our Father," along the bright pathway of history, we shall presently come to Mars' Hill, where the Apostle Paul is saying, "God hath made of one blood all nations of men for to dwell on all the face

of the earth." If we follow on, we shall reach the meadow at Runnymede, where the barons are extorting from John Lackland their rights in the body politic: but in Magna Charta we shall find as yet no mention of the people and no reference to the laborer, save in a brief stipulation that he may not be deprived of the implements of his trade. If we follow still further, we shall come to the Reformation, with its manifesto of religious rights; and if further still, we shall hear Independence Bell ringing out the proclamation, "All men are created equal and with certain inalienable rights!" And if we continue, with prophetic eyes, to follow the guidance of those words, "Our Father," to their logical conclusion, we shall find ourselves at the Golden Age, "when man to man, the whole world o'er, shall brothers be."

II. The Gospel of Jesus Christ has also Dignified Labor. And what other religion or philosophy has done so? Plato, Cicero, Lycurgus held that it was a disgrace to touch the implements of manual toil.

It is a matter of immense import that Jesus was himself a workingman. Too long has he been represented as crowned with a halo of light. He was a handicraftsman; a member of the Third Estate. The coign of vantage in the preaching of his gospel is the carpenter-shop at Nazareth. Here is the pulpit from which the Church will yet win the people. It is worth asking whether we should not have made better progress in the propagation of the gospel had we never invented the luminous halo for our Lord but left him wearing the square cap of the carpenter. He was indeed "very God of very God"; but before the

world shall so recognize him, it must know him distinctly as "very Man of very Man."

The appeal of Jesus was to the people; to the toiling, struggling, burden-bearing people. His words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11, 28), are too often understood as referring exclusively to those who are spiritually cast down. The greater includes the less.

The heart of Jesus went out to the masses, to the great body of producers, who, by sweat of brain and brawn, are ever enriching the world. Observe how his preaching is enriched with industrial figures; of nets and boats, sowing, fertilizing and reaping, mills and markets and tolbooths, shepherds, housekeepers, architects, vinedressers and other sorts of handicraftsmen.

At the outset of his ministry he gathered about him a cabinet of twelve men, all of whom were devoted to braincraft or handicraft. There was not among them a single gentleman of leisure. In view of such conditions it is not surprising to learn that the great multitude of believers in the early church were from among the working class. On the one hand, "not many mighty, not many noble were called"; and on the other, there was little in the new religion to attract the indolent, since one of its fundamental precepts was, "If any man will not work, neither let him eat." And the church has ever since been recruited from the same source. Luther was a miner's son; Zwingli was a shepherd; Cardinal Wolsey was a butcher's apprentice; John Bunyan was a tinker; William Carey a shoemaker; Jeremy Taylor a barber; David Livingstone a weaver. Thus wherever

the genius of Christ's gospel has prevailed, a special honor has been put upon the children of toil.

III. The religion of Christ has Bettered the Material Condition of the Working Classes. He laid down this proposition: "The laborer is worthy of his hire" (Lu. 10, 7).

The principle of an honest wage seems to us very commonplace in this day; but it should be noted that as formulated by Jesus it was in the nature of a revolutionary idea. At that time there was nowhere in the world a formal recognition of the wage. The working classes lived on charity, or a dole sufficient for the sustenance of life. The despicable custom of giving a *douceur* to waiters in our restaurants is a remnant of the pagan custom. The pyramids were built by laborers who lived on onions and lentils measured out to them by overseers who never dreamed of paying them an equivalent for their industry and skill. A *quid pro quo,* that is, an honest wage for an honest task, was, so far as custom went, as yet undreamed of.

But as time passed and the philosophy of Jesus began to take hold upon the universal heart and conscience, it was conceded that the laborer was worthy of something beyond a livelihood; he was entitled to an adequate return for his service. The improvement in the condition of the toiling class was gradual but sure. Age-buttressed evils are not leveled in a day. As late as the thirteenth century a carpenter in England received but threepence per day. In the fourteenth century the hours of labor were from five in the morning until half-past seven in the evening, and a workman was not permitted to change masters without a six months' warning. In the time of

Charles II a weaver received sixpence for a day's work; but the times gave evidence of progress in a growing discontent. Macaulay speaks of a ballad circulated at this period, in which the weavers deplored their sixpence and plead for a shilling a day. Verily the world has been moving since then. John Stuart Mill says that the handicraftsmen of our times receive more pay per annum than professional men; and there is no more self-respecting class than the hand-workers.

> "The heart of the toiler has throbbings
> That stir not the bosom of kings."

And this is affirmed to be the immediate result of Christian influence. Let the doubter consult a map of the world. Let him observe that China is a land of mandarins and coolies; that Egypt is a land of rich men and beggars; that Turkey is a land of pashas and slaves. In what nation outside of Christendom is labor regarded with honor or the laborer permitted to be a self-respecting man?

If, on the other hand, we are reminded of the discontent which prevails among laboring people in Christian countries, of the strikes and processions of strikers marching through our streets with banners bearing the legends of their discontent, let it be remembered that these very expressions of desire to improve their condition are an evidence of the influence of the gospel. Who ever heard of a procession of discontented toilers marching through the streets of the Oriental cities of the olden time? The right of protest is one of the rights which Christianity has vindicated among men.

IV. The religion of Jesus Christ makes it possible for the so-called Lower Classes to Rise. The suggestion of this possibility is found in his words, "Follow me, and I will make you fishers of men" (Matt. 4, 19). The persons whom Jesus thus addressed were engaged in a menial task; the position to which he called them was the highest which can be attained by mortal men.

A problem current at the time of the advent was, "*Ne sutor ultra crepidam*"—"Let the shoemaker stick to his last." But under the influence of the Nazarene Carpenter the shoemaker is permitted to rise above his last. In pagan nations the various classes must keep their place. The Hindus say that when Brahm created the race he made Brahmans from his head, the Kshatrya or soldiers from his breast, the Vaisya or merchants from his loins, and the Sudras or laborers from his feet; and within these lines there are hundreds of minor divisional lines which have remained from time immemorial and which it is quite impossible to cross. The water-carriers and scavengers of Bombay are the descendants of those who were scavengers and water-carriers many hundreds of years ago. But in Christian countries a golden ladder is placed before the feet of every ambitious man and he is urged to mount it.

We often lament the multiplication of millionaires in our time. It is indeed a most significant fact. A tabulated estimate shows that there are thousands of millionaires in our country; about one thousand of them in the city of New York. But why should we mourn over this condition of things? Rather let us rejoice in it. For who are these that have accumu-

lated wealth? Nearly all have come up from the ranks; they were poor men or the children of poor men. The thing which hath been shall be. Men are continually rising from poverty to affluence. It is dangerous for a laboring man to cry out against capital; since there is no certainty that he himself may not be a capitalist one of these days. It is a significant fact—significant of the progress of Christ's gospel,—that no man, however humble, need despair of prosperity, if he be a thrifty workman. In Christian countries there is always "room at the top."

What shall we then say to these things? The religion which has accomplished so much can be trusted to accomplish more. The rights of the honest toiler are safe in the hands of the Carpenter of Nazareth. If his religion cannot bring about the adjustment of the relations between employer and employee, what force or philosophy shall accomplish it?

A godless anarchy tried its hand on this problem in the Reign of Terror. It wrote upon the Church doors and dead walls of Paris, the legend, "Liberty, Equality, Fraternity." It raved and clamored and fought until the gutters ran with blood; and with what result? The French peasant wears his smock-frock and wooden sabots to-day.

Or is it likely that socialism or communism will bring about the consummation so devoutly to be wished? Their achievements, thus far, encourage no hope. The workingman himself has little confidence in them. Now and again they have disturbed the current of social life; but the disturbance has been a mere momentary eddy in the waters; and the turbid river has flowed right on.

But the mediation of Jesus is destined to solve the labor question and all the other troubled problems of social life. The fundamental fact in the philosophy of Adam Smith is thus stated: "A prudent self-interest is the sufficient basis of economic science." In the teaching of Jesus the exact opposite is set forth; to wit, A just consideration of the rights of others is the very beginning and end of true social economy. The divine norm or fundamental fact is by him expressed in the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

XIV

CIVIL GOVERNMENT

XIV

CIVIL GOVERNMENT

The teaching of Jesus was so distinctly a departure from the existing order that it was practically a new religion; as such it must be adjusted to all the relations of life. It is not enough that the true religion should set forth a single truth, however important, or even a considerable group of important truths; it must present such a comprehensive system of truth as will meet all the exigencies of human experience. It must express itself in the terms of Pascal's Law of Hydraulics; to wit, "Any pressure exerted on the mass is transmitted equably in all directions." The true religion must be an educating force in the entire encyclopædia of morals. We have reason to expect, therefore, of the Gospel, that it will, in its universal application, touch helpfully upon the duties and responsibilities of civil life.

It is our present purpose to inquire as to the teaching of Jesus on the Relation of the Ecclesiastical to the Civil Power. It will serve our convenience to classify the tenor of his doctrine under a few particular sayings.

The first of these is his prayer for those who crucified him: "Father, forgive them, for they know not what they do."

Let it be observed that the death of Jesus was

wholly voluntary. He said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10, 17-18). He speaks as one who has entire power over life as his own creation. He can do what he will with it; lay it down, take it up again; play with it as children do with their toys. Again, when Pilate said to him, "Knowest thou not that I have power to crucify and have power to release thee?" he answered, "Thou couldest have no power at all against me, except it were given thee from above" (John 19, 11). And when Peter drew the sword in the garden to defend him he said, "Put up again thy sword into his place; thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26, 52, 53).

But though the death of Christ was thus purely of his own volition, he was constrained by a double needs-be. On the one hand there was a moral necessity in the fact that his death was the only possible solution of the problem of redemption. He must die or the guilty race must die; as it is written, "His blood cleanseth from all sin" and, "Without shedding of blood is no remission."

And on the other hand—and this is the important point in our present consideration—he was constrained by a civil or political necessity. The penal sentence of an earthly court had been pronounced upon him. It was expressed in a death-warrant; and that warrant bore the seal of the Roman Empire. As a good citizen he must yield assent to it. It is true he had been condemned in a moot-court, with suborned witnesses, but

that matters not. As we shall see, he looked upon the secular government as of divine authority, and he must bow his head before it. Here was, indeed, the most eloquent tribute that ever was paid to civic obligation. Many were the eloquent sermons of Savonarola in the Duomo of Florence touching the duties and responsibilities of good citizenship; but they had not the convincing power of this calm submission of Jesus to the authority of the civil government; they could not approach the pathetic eloquence of this dying prayer not only for those who were executing the unjust decree, but for those who had pronounced it: "Father, forgive them, for they know not what they do!" It was meet that in the article of death he should thus emphasize what he had consistently set forth in his discourses, the duty of yielding a loyal support to "the powers that be," which "are ordained of God."

The second saying of Jesus, which has special significance in this connection, is this: "My kingdom is not of this world." The words were spoken on the morning of the great tragedy. The Jews had presented themselves at daybreak with their prisoner at the gateway of the Pretorium, which they declined to enter lest they should defile themselves on that holy day. So Pilate came out and thus conversed with them:

Pilate: "What accusation bring ye against this man?"

Jews: "If he were not a malefactor, we would not have delivered him unto thee."

Pilate: "Take ye him and judge him according to your law."

Jews: "It is not lawful for us to put any man to death."

Pilate (addressing Jesus): "Art thou the King of the Jews?"

Jesus: "Sayest thou this of thyself, or did others tell it thee of me?"

Pilate: "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"

Jesus: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

Pilate: "Art thou a king then?"

Jesus: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate (derisively): "What is truth?"

We shall better understand the words of Jesus in this colloquy by reverting for a moment to his third temptation in the wilderness. The tempter with a wave of his hand directed the thought of Jesus to the kingdoms of the world, saying, "All these things will I give thee, if thou wilt fall down and worship me." Then said Jesus unto him, "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God and him only shalt thou serve" (Matt. 4, 8-10). It is probably impossible for us to conceive the full stress of this temptation. It was as if Satan had said, "I know thy purpose; thou art come to win the dominion of this world by the way of Calvary. But why shouldest thou undergo the pain, the death-anguish,

the heart-break? I am the Prince of this World; one act of homage and I will abdicate! All these shall be thine!" But what cared Jesus for Napoleonic power? Crowns and scepters were baubles to him. He came to win the world to righteousness by dying for its sin.

We find another side-light upon the words of Jesus respecting the character of his kingdom, in an incident that occurred after the feeding of the five thousand by the Sea of Galilee. His disciples, carried away by enthusiasm, said among themselves, "The multitude are disposed to receive Jesus as the veritable Son of David come to deliver Israel from the tyranny of Rome. Let us now, with this multitude of passover pilgrims, escort him to Jerusalem and place him on the throne!" But, it is written, "When Jesus perceived that they would come and take him by force to make him a king, he departed into a mountain himself alone" (John 6, 15). In other words, he could not ally himself with the temporal power. His kingdom was not of this world. He would not therefore be turned aside from the straight path of his great purpose, which was to save his people from their sins.

And still another aid to the right exegesis of our Lord's words is found in his reply to a certain man who said "Master, speak to my brother, that he divide the inheritance with me." And Jesus answered, "Man, who made me a judge or a divider over you?" (Luke 12, 13. 14. Thus clearly he draws the line between the civil and the ecclesiastical authority. The case suggested was one which manifestly belonged within the jurisdiction of the civil court; and he declined to interfere with it.

The separation of Church and State, as announced in the saying of Jesus, "My kingdom is not of this world," was a novel proposition. The Jews were accustomed to the Theocracy or "government of God." In their Theocracy the only king was God and the only law was the divine code as contained in the Scriptures, which they unquestionably regarded as the veritable Word of God. But this Theocracy, like the setting apart of Israel to be a chosen people, was a temporary expedient, leading to something further on.

Let it be noted, as a matter of historical fact, that whenever the respective functions of Church and State have been united, the result has been a secularization of the Church on the one hand, and a demoralization of the State on the other. This unification of the two separate and distinct powers was justly characterized by an Irish orator, into whose soul the iron had entered, in these words: "It is a foul and adulterous connection which pollutes the purity of heaven with the abomination of earth, and hangs the tattered rags of political piety on the insulted cross of a crucified Redeemer."

But it must not be supposed that in the teaching of Christ the two powers are in any wise antagonistic. There are some denominations of Christians that, erring at this point, have refused to give allegiance to secular authority. The Friends, or Quakers, for example, decline to uncover their heads in the presence of an earthly court or magistrate; their idea being that secular governments are of the earth earthy and therefore not to be acknowledged by those who bow only before God.

In the philosophy of Jesus the two powers are co-

ordinate; independent each of the other, yet so interdependent that each is bound to support the other; and both alike demand the loyalty of right-minded people, since both alike are ordained of God.

It would be interesting to trace the history of this new position, the severance of the civil and ecclesiastical powers, along the ages. At the outset the followers of Christ were a feeble folk like the conies, and it was of little consequence what view they took of this or anything else. It was, indeed, not until A. D. 42 that they were counted worthy to receive a distinctive name; as it is written, "The disciples were called Christians first in Antioch." (Acts 11, 26).

In the year 312 occurred the battle of Saxa Rubra, in which Constantine defeated the herdman Emperor, Maxentius, and assumed the sovereignty of Rome. In pursuance of a vow which he had made on the morning of the battle,—when he saw the cross in the heavens and the legend, *In hoc signo vinces,*—he raised the *labarum,* or red-cross banner, over the imperial palace and proceeded to govern his dominions according to his rude conception of the precepts of Christ.

From this time onward there was a constant advance toward the consummation of the unnatural union of Church and State. It was not, however, until the eleventh century that it was formally effected; when Hildebrand successfully asserted the temporal power of the papacy. Then the Dark Ages! Darkness for five weary centuries, broken at length by the sound of an historic hammer on the chapel door at Wittenberg.

The blows of that hammer awoke the thunders of the Reformation, which was destined to vindicate the

voluntary principle in religion. But severance of the two powers was not formally recognized or championed in any country until, in 1787, it was incorporated into the American Constitution in these words: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

It has required constant vigilance to secure a consistent enforcement of this principle; and there are notable evasions to this day. There is scarcely a session of our national Congress when efforts are not made to obtain sectarian appropriations. In the State of New York one million five hundred thousand dollars is given every year to sectarian institutions of various kinds. It is scarcely necessary to say that every dollar thus appropriated is an infringement of the constitutional provision for the divorcement of the civil and ecclesiastical powers.

But the third saying of Jesus touching the matter in hand was possibly the most significant; namely, "Render unto Cæsar the things which are Cæsar's" (Matt. 22, 21). It was on Wednesday of Passion Week that Jesus uttered these words. He was teaching in the Temple Court; his enemies were eager to ensnare him. A dangerous question was propounded: "Is it lawful to pay tribute to Cæsar?" Here was a dilemma. To say, "No" would expose him to the charge of constructive treason; to answer, "Yes" would antagonize the Jewish Nationalists and appear to them like a denial of his own Messianic claims. He called for a penny and asked, "Whose image and superscription is this?" They replied, "Cæsar's." Then

said he, "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

Here was a clear differentiation. And at once it suggests the question, What are the things that are Cæsar's? A satisfactory answer is given in the teachings of Christ.

First,—Recognition. Government is a fact. There is no blending of the philosophy of Tolstoi with the philosophy of Christ. The gospel is at odds with anarchy, every way. Christians are not at liberty either to antagonize the civil government or to hold themselves aloof from it.

Second,—Support. The tribute money must be paid because it stands for an honest *quid pro quo*. It represents walls and bulwarks, roads, viaducts, public improvements, schools, legislatures, protection in the enjoyment of rights and privileges. In other words the penny is due from every good citizen for value received. Wherefore Peter was right when, in answer to the question, "Does not your Master pay the capitation tax?" He answered, "Yes" (Matt. 17, 24-27).

The apostle Paul on three several occasions threw himself on the protection of the Roman government. At Cæsarea, weary of being buffeted to and fro by petty provincial magistrates, he cried, "I appeal to Cæsar!" Very well; if Paul, or any other Christian, chooses to appeal to Cæsar, then he must cheerfully give support to courts and judicatories in which his rights are sustained, and must pay to Cæsar the penny which is his due.

Third,—Obedience. It is recorded that when certain publicans, having espoused his cause, came to

John the Baptist to enquire how they should discharge their office, he bade them comply with its rules and regulations, saying, "Exact no more than that which is appointed you." And when certain soldiers asked a like question he gave a similar reply: "Do violence to no man, neither accuse any man falsely, and be content with your wages" (Luke 3, 10-14). He himself was a law-abiding citizen and ever counseled obedience to the civil authority as receiving its sanctions from God.

Fourth,—Subjection. And here is where the difficulty arises. For there is a point whereat the civil law may clash with conscience; and it is easier to obey than to disobey and take the consequences. Christ was enjoined once and again to desist from preaching. This he declined to do; but he offered no resistance when the penalty was laid upon him.

He did, indeed, sharply rebuke a demagogue who sent messengers to him, saying, "Get thee out and depart hence; for Herod will kill thee." His reply was, "Go ye, and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected" (Luke 13, 32); that is, "Tell your perfidious master that I know his purpose, but my work goes on." The epithet which he applied to Herod showed a complete knowledge of his true character. The man deserved the rebuke; and it was quite within the province of good citizenship that Christ should administer it.

On another occasion, when a servant struck Jesus with the palm of his hand, his reply, while gentle in the extreme, was a clear exposure of injustice and an appeal for regularity of legal procedure: "If I have

spoken evil, bear witness of the evil: but if well, why smitest thou me?" (John 18, 19-23).

But, having spoken of the things which are Cæsar's, a counter question arises as to "the things that are God's." In case of a clash between the civil and divine authority, we are bound to obey the higher law. Cæsar may require too much. Then comes the parting of the ways. A man may submit to all inconvenience and suffering in the interest of peace; but under no circumstances may he consent to do wrong. *Fiat justitia, ruat cælum!* The three youths in Babylon struck the note of highest character when they said, "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up!" They did not shrink from the penalty which the civil authorities imposed upon them for their disobedience; but in the midst of the fiery furnace there stood with them One like unto the Son of God!

The highest level of human life is loyalty to the Higher Law. "If you please," says Joseph Cook, "sum up the globes as so much silver and the suns as so much gold and cast the hosts of heaven as diamonds on a necklace into one scale, and if there is not in it any part of the word, Ought—if Ought is absent in the one scale and present in the other—up will go your scale laden with the universe as a crackling paper scroll is carried aloft in a conflagration ascending toward the stars. God is in the word, Ought, and therefore it outweighs all but God."

XV

MISSIONS

XV

MISSIONS

A man is no better than his conception of God. A little god makes a little man, and *vice versa.* This is why we mourn, "Dear Lord, and shall we ever live at this poor dying rate?" We must have broader views of the divine life and character and purpose, if we would mount up as on eagle's wings.

Wherefore we echo the cry of David, "O God, enlarge my heart!" He felt the need of holy zeal, of courage, of abandon. His duty was drudgery when it should have been delight. His feet were weighted when they should have been winged. His sphere of activity was "cabin'd, cribb'd, confined." He knew his fault: hence this prayer for higher, deeper, broader views of spiritual things. *Sursum corda!* "O God, enlarge my heart!"

In the fifth century there lived in Athens a philosopher named Hierocles, who was called a Neo-Platonist because he undertook the futile task of combining the Platonic system with the religion of Christ. The gist of his teaching was contained in a series of concentric circles, outlining his Law of Influence. At the center was Self. The innermost circle included the duties of Domestic Life; the next, of Society; the next, of the Commonwealth; and the outermost, of Humanity. The Law of the Circles was, that a man's influence is inversely as the distance from the center. It would thus appear that our responsibility is at its

maximum in the service of Ego, diminishes with the increase of the benevolent radius and reaches zero at the antipodes.

Now the teaching of Christ is precisely the opposite of this; to wit, the holy life begins with self-denial and reaches to the last man. His religion is the one catholic religion. His follower is a cosmopolite, who owes and acknowledges a distinct duty to the man on the outermost verge of the outermost circle. The purpose of Christ is the conquest of the world; and to this end he presents a gospel which is adapted to all. How universal its truths! How far-sweeping its ethics! We never shall be full-grown Christians until we apprehend the length and breadth and depth and height of these things. O God, enlarge our hearts! Save us from mean and narrow views of the gospel of thy beloved Son!

In the teaching of Jesus we observe a clear development of the ecumenical idea. It was not an easy matter to persuade his disciples, who were Jews,—a "chosen people," prone to self-righteousness, secluded, indulging for centuries in the belief that they were divine favorites, while the Gentiles were but "dogs," —that as his disciples they must cast to the winds all ethnic prejudice and live as debtors to all sorts and conditions of men.

The sum total of the teaching of Christ, in this particular, was expressed in three words, "Man," "Brother," and "Neighbor"; to each of which he gave a new definition, as we shall see.

I. He constantly spoke of Man as a Child of God; and his broad application of this term may be inferred from his words, "that ye may be the children of your

Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5, 45).

No originality is claimed for Jesus in this reference to the Fatherhood of God. It is, indeed, in the nature of a universal concept. In Paul's sermon on Mars' Hill he quotes from the Greek poet, Aratus, "For we are also his offspring." So the Norsemen in their mythology refer to Odin as Al-fadir, that is, "Father of all."

He did, however, give a new significance to this proposition by following it out to its logical conclusion; namely, the universal kinship of the children of men. And this was distinctly a novel affirmation. The Jews were not for a moment disposed to receive it. The Greeks who heard Paul's sermon on Mars' Hill called themselves, *Autochthenes,* or "Children of the Soil"; and all others without exception were barbarians to them.

The word "kinship" is used advisedly in this connection; and there is a whole treatise on sociology in it. The words "kin" and "kind" are cognate; so that kinship inevitably suggests the correlated duty of kindness. Thus Jesus says, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matt. 5, 43. 44). And this obligation he derives from the natural Fatherhood of God.

At the time of Christ's advent the world was as far as possible from a just apprehension of this truth.

Men had lost the sense of filial duty and with it had gone all due regard for mutual rights and obligations; as the rays of sunlight part company with each other, more and more, with their increasing distance from the central orb. The prodigal who takes his journey to the far country soon develops into an Ishmaelite whose hand is against every man.

It was to adjust this disorder that Christ came into the world. His gospel is "the gospel of reconciliation"; it restores men to each other in restoring them to God. Thus it is written, "God sent forth his Son, born of a woman, made under the Law, to redeem those who are under the law, that we might receive the adoption of sons" (Gal. 4, 5).

The only hope of peace on earth is in this gospel. Men will continue to bite and devour one another until they find God. Wars and rumors of wars will remain until men and nations learn to say, "Abba, Father!" It is vain to sit in councils of arbitration and patch up temporary truces. The Law of Nations is not peace, but war to the knife, and the knife to the hilt. "Man's inhumanity to man" will continue to "make countless thousands mourn," until Shiloh shall lift his hands in benediction over the world, saying, "Peace be unto you."

II. Our Lord gave a new meaning, also, to the word "Brother." It had been used commonly before his advent but not as he used it.

As the filial spirit, which enables us to approach God is not derived from our natural relation to him, but through the Spirit of adoption which Jesus gives us, so the true feeling of fraternity comes not from

our natural kinship, but from our relation with Jesus as the only-begotten and well-beloved Son.

He calls out of the world (*ek-klesia*) a company of believers who are to be known as "the household of faith." These are children of God by the Spirit of adoption; and Christ is among them as Elder Brother, the firstborn among many brethren (Ro. 8, 29). He recognizes them in a peculiar kinship or filiation which is accorded to no others; as it is written, "Looking round on his disciples, he said, Behold my mother and my brethren" (Mk. 3, 32-35).

To the members of this household he gives a new commandment: "A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13, 34-35). This is called a "new commandment"; not because mutual love had not been inculcated before, but within this charmed circle it was placed upon a new basis of motive and measurement, namely, "that ye love one another as I have loved you." The precept had previously gone no further than, "Thou shalt love thy neighbor as thyself"; but self is now wholly eliminated. The standard of measurement is not a man's love for himself, but Christ's love for him. And Christ's love was in utter self-forgetfulness. He emptied himself. He made no account of himself in his love for the children of men.

At this point Jesus touches on the sole mystery of the gospel. The mythologies of the Orient had many Mysteries; like the Mysteries of Isis and Eleusis. The gospel has only one; that is, the mystical union of the

believer with Christ, as the branch is united with the vine, and the complementary mystery of mutual kinship in Christ. This is intimated in his sacerdotal prayer: "That they all may be one as thou, Father, art in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me." (John 17, 21).

III. We now come to the relation which the followers of Christ sustain to those outside of the household of faith. This is indicated in the term "Neighbor." The word was already familiar, but not in its broad Christian sense. It meant *nachbar;* that is, one who lives near by. Our Lord used it in this restricted sense when he said, "When thou makest a dinner or a supper, call not thy rich neighbors; but call the poor, the maimed, the lame, the blind; and thou shalt be blessed" (Luke 14, 12-14). But in the parable of the Good Samaritan he gave the term a broader sweep. In answer to the question, "Who is my neighbor?" he pointed to those who saw the sufferer on the Bloody Way and asked, "Which now of these thinkest thou proved neighbor to him that fell among the thieves?" The reply was, "He that showed mercy on him." Then said Jesus, "Go and do thou likewise" (Luke 10, 25-37). In other words, a man is bound to be neighbor to every other man. The duties of humanity are not determined by any question of vicinage; only by the cry for help. I am bound to be neighbor not only to the man who lives next door but to the one who lives at the other side of the globe, to the dweller on the outermost limit of the circles of influence. A neighbor, in the Christian sense, is a citizen of the world.

How splendidly this was illustrated in the life of Jesus! He came "to seek and save the lost." He was the "friend of sinners"; that is, the friend of all. As a loyal Jew he began his work at Jerusalem; but Jerusalem could not confine him. He betook himself to Samaria, where his disciples were horrified to find him talking at high noon with a woman of the town who came to draw water at the public well. He made itineraries among the villages of Galilee. He went up into the regions of Tyre and Sidon. He crossed over into Peræa, and labored among those who were aliens from the household of Israel. He was city missionary, home missionary, foreign missionary. He was a cosmopolite. He was the would-be Saviour of all.

In the plan of campaign which he marked out for his disciples, we observe the same imperial sweep of purpose. He said, "Go down to thy house and tell what the Lord hath done for thee" (Mark 5, 19). But it is not enough to spend one's energies in the domestic circles; there is work to be done among the lapsed masses: "Go out into the highways and hedges and constrain them to come in" (Luke 14, 23). But there are still regions beyond: "Go over unto the other side of the lake" (Luke 8, 22). Nay; there are no limits to our sphere of influence: "All power is given unto me, in heaven and in earth; go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the present order of things" (Matt. 28, 18-20). Thus, beginning at Jerusalem, he leads his

disciples forth to the conquest of the world. Nor is their responsibility fully met and discharged so long as there is one soul at the remotest boundaries of the earth who has not heard the glorious gospel of the blessed God.

The history of subsequent centuries is an eloquent commentary on this world-wide purpose. The Church, lingering at Jerusalem after the crucifixion of Jesus like a flock of frightened doves, must needs be scattered abroad by persecution; so that they go "everywhere preaching the gospel." The glad tidings ring through Palestine; but Palestine is only an inconspicuous province in a remote corner of the earth. Paul is converted and carries the tidings over Asia Minor, up among the mountains of Macedonia, through the cities of Greece and on to Imperial Rome. Time passes, and the word is preached in all the countries that fringe the Mediterranean Sea, these constituting the civilized world. Time passes, and Boniface goes northward, to hew down the sacred oak of the Norsemen; and Augustine carries the message to the islands of the sea. Time passes; westward the star of Bethlehem takes its way: the banner of the red cross is unfurled in the New World. Now the missionary epoch begins: a procession of heralds, with feet beautiful upon the mountains because they are shod with the preparation of the gospel, go forth to cover the earth with ever-widening circles of light.

Arrest that procession and you have severed the life current of the church! Missionary enterprise is the circulation of its blood. An arrest of growth would be the sure symptom of approaching death.

At this point the religion of Christ is differenti-

ated from all the others. It is set forth under the figure of a grain of mustard seed, a living thing. The symbol of the old religion of Egypt is the Sphinx, an image of stone gazing with dull eyes on caravans of perishing souls and casting its cold shadow over them as they pass by. The symbol of the Greek and Roman mythologies was the scepter of Jupiter: an impotent reed in a spectral hand. The symbol of the Norse mythology was Thor's Hammer beating vainly on the gates of Jotunheim. The symbol of Islam is a yellow flag carried aloft by pilgrims who journey to kiss the black stone of the Kaaba.

"So while the world rolls on from change to change,
And realms of thought expand,
The letter stands without expanse or range,
Stiff as a dead man's hand.

While as the life-blood fills the growing form,
The spirit Christ has shed
Flows through the ripening ages fresh and warm,
More felt than heard or read."

The religion of Christ is life, more and more abundantly. Life and progress! Arrest of progress means paresis, paralysis, the stroke of death. Grow or die, is the law of the moral universe; true of men, nations, religions. The story of Christianity is the thread of history. Never for a moment have the hands turned back on God's dial. The glory of the cross falls over the nations; the world passes under its power.

And Jesus said, "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among

herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof" (Matt. 13, 31, 32).

If these things are so, let no man who professes to follow Christ, say, "I owe nothing to the regions beyond." Let us congratulate ourselves that, in the philosophy of Jesus, we are citizens of the world. "Go ye, therefore!" All must go. The soul of a true disciple will empty itself in prayer, in cordial sympathy, in practical benevolence for the salvation of all. God's grace, when it touches with vital energy the heart of a sinful man, is like a pebble dropped into the ocean, which sets in motion circles of influence, ever widening circles that never cease until they have touched the shores of every continent and island of the sea. How far shall I make my power felt? "Far as the curse is found!" Far as the reach of grace! Far as the shadow of the cross! Far as that infinite word, "God so loved the world!" To this end may God enlarge our hearts. The word *Amplius,* which Michael Angelo called the Key of Noble Art; is the word for Christian service. Our thoughts are too small, our purposes too selfish. We have not yet caught the magnificent sweep of the gospel. Up with the imperial standards of Christ! We follow to the conquest of the world. Never was leader like ours; who hath upon his vesture and thigh a name written "King of Kings and Lord of Lords." His grace is the universal lodestone; as he said, "I, if I be lifted up, will draw all men unto me."

XVI

WEALTH

XVI

WEALTH

To those who, with a malign purpose, asked Jesus concerning the lawfulness of the capitation tax, he said, "Show me a penny." The coin in evidence was probably a silver denarius, having on one side the image of Tiberius and on the other the legend, *Pontifex Maximus*. It was an honest coin and worthy of all respect; let it serve our purpose, by way of suggestion, as to the teaching of Christ concerning the Use and Abuse of Money. Hear now the Catechism of the Penny.

Question 1.—What is the moral quality of this coin?

Answer.—It has none. Everything depends on what is done with it. Money is called "currency" (from *currere*, to run), because it passes to and fro like a messenger on errands good or evil. It is a mere convenience, a medium of exchange, "a common denominator of the fractions of life." It was silver in this instance; but shells or wampum, with conventional approval, would have answered just as well.

"Gold! gold! gold! gold!
Bright and yellow, hard and cold,
Molten, graven, hammered and rolled;
Heavy to get and light to hold;
Hoarded, bartered, bought, and sold,

Stolen, borrowed, squandered, doled;
Spurned by the young, but hugged by the old
To the very verge of the churchyard mold;
Price of many a crime untold;
Gold! gold! gold! gold!
Good or bad a thousand-fold;
How widely its agencies vary—
To save—to ruin—to curse—to bless—
As even its minted coins express,
Now stamped with the image of good Queen Bess,
And now of a Bloody Mary."

There never was a more obvious sophism than that of Proudhon, "Property is robbery." If there be any robbery in the case, it is not that of the owner but of the indolent fellow who declines to own it. Industry is honesty; and industry wins the penny. Money-making is a legitimate business, though multitudes pervert it. Blessed is he who has the genius for it! The larger his success, the better for himself and for the world.

Question 2.—Who owns the penny?

Answer.—Its ownership is threefold. As coin of the realm, Cæsar, that is, the government, has a tributary right in it. The man in possession may also claim a just ownership, on the ground that he has earned it. But the ultimate ownership, back of both Cæsar and the possessor, rests in God, as Creator and Proprietor of all. Cæsar's claim is wholly derivative, since "the powers that be are ordained of God." The possessor's claim is merely secondary, since his strength of mind and sinew came from God.

Question 3.—What is the precise relation of the possessor to his penny?

Answer.—It is expressed in the word Steward-

ship. And just here the teaching of Christ begins. He makes frequent use of such terms as "landlord," "householder," "husbandman." In the Parable of the Talents (Matt. 25, 14-30) he represents himself as "a man traveling into a far country, who called his servants and delivered unto them his goods." The relation is set forth still more clearly in the Parable of the Pounds (Luke 19, 12-27), where he says, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants and delivered unto them ten pounds, and said unto them Occupy till I come."

Question 4.—How long shall the possessor hold his penny?

Answer.—Until called for. And it may be called for at any time. God speaks in many voices, ever and anon requiring of his people the things entrusted to them. An account is kept, meanwhile, in certain "books of remembrance"; and sooner or later "the Lord of those servants cometh and reckoneth with them" (Matt. 20, 19).

In any case, death ends the tenure. It is an old saying, "There are no pockets in shrouds." We take nothing with us but our very own; such as will, reason, habit and character. All else drops from our cold fingers.

"If thou art rich, thou art poor;
For, like an ass whose back with ingots bows,
Thou bear'st thy heavy riches but a season,
And death unloads thee."

And after death the Judgment; that is, the reckoning for goods entrusted to us. Our reward depends on faithfulness (Luke 16, 11).

This day of reckoning is a necessary factor in the problem of human affairs. This would be but a topsy-turvy world without it. Here is a poor man who has spent his life in a hard struggle to keep the wolf from the door; here is another of whom we say, "Everything he touches turns to gold." Fortunate man? Well, that depends. We must wait to see what happens at the judgment bar. There the apparent inequalities of Providence shall be satisfactorily accounted for.

Question 5.—What shall the possessor do with his penny?

Answer.—Three things are possible. It is clear that a considerable part of a man's earnings must be used for the necessities of life; but what after that? What about the margin? First: It may be hoarded; like the talent which was wrapped in a napkin and buried in the ground. The Lord's judgment as to this procedure is evident from his words, "O thou wicked and slothful servant." And again Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6, 19-21).

"O blind and wanting wit to choose,
Who house the chaff and burn the grain;
Who hug the wealth ye cannot use,
And lack the riches all may gain!"

A second use, which the possessor may make of his penny, is to squander it. Thus the prodigal, hav-

ing gotten his portion of the inheritance, "went away into a far country and wasted his substance in riotous living." Thus another prodigal, having amassed great wealth, crosses the sea and gambles it away at Monte Carlo. No doubt there is a temporary pleasure in such profligacy; as Jesus said, "Woe unto you that are rich, for ye have received your consolation" (Luke 6, 24). So far as we know, Dives in the Parable (Luke 16, 19-31) was a respectable gentleman. It does not appear that he was addicted to any flagrant vices; his fault was utter selfishness. He was arrayed in purple and fine linen and fared sumptuously every day; taking no interest in the beggar at his gate.

Or, thirdly, the possessor of the penny may hold it subject to the divine call; and he will hear that call in every appeal for the material or spiritual betterment of his fellow-men.

It is not enough to answer this demand with a tithe. The tithe is a good beginning; that is all. In the Parable of the Householder and his Vineyard (Matt. 21, 33-41), it is said "When the time of the fruit drew near, the owner of the vineyard sent his servants to the husbandmen that they might receive the fruits of it." The withholding of such fruits is dishonesty. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3, 8-10). It is a mistake, however, to suppose that our obligations are discharged when we have turned back to the Lord a percentage of our income. The penny itself is his. The vineyard is his; the husbandmen holding it only and absolutely in trust for him.

Question 6.—Are there any dangers attendant on the possession of the penny?

Answer.—Yes; many. First: There is the danger that the possessor will regard it as his own. This was the fault of "a certain rich man, whose ground brought forth plentifully" (Luke 12, 16-21). "He thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee; then whose shall those things be?" He spoke of "my fruits," "my barns," and "my goods," forgetting the prior claim of God. Indeed, he seems not to have brought God into the reckoning at all. And it is to be feared that others reason in the same way. The penny is oftentimes a most plausible sophist. Christ spoke of "the deceitfulness of riches," likening them to "thorns which choke the word, so that a man becometh unfruitful" (Matt. 13, 22). In order to verify his words one has only to contemplate the character of certain possessors of wealth. How frequently it shrivels the heart! How it blinds the eyes to fairest things! How it "chokes" the high purposes and noble aspirations of the soul!

A second danger is in putting one's trust in the penny; that is, giving it a fictitious value and precedence of better things. Observe the arrogance of a certain class. O how lofty are their eyes and their

eyelids lifted up! I speak not now of those who serve God faithfully with their wealth, but of purse-proud parvenus, who make a grotesque display and found a false respectability upon it. It was a man of this character who said to John Bright, "Do you know, sir, that I am worth a million and a half sterling?" to whom the blunt old commoner replied, "Yes; and I know that you are worth nothing else." It was such that Jesus had in mind when he said, "How hardly shall they that have riches enter into the kingdom of God!" And when the disciples expressed their astonishment at his words, he added, "Children, how hard it is for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God" (Mark 10, 23-25).

The third danger to the possessor of the penny is that he will serve it; that is, allow it to assume mastery over him. This is avarice. The teaching of Jesus here is as sharp as a two-edged sword: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6, 24).

If a man find himself thus betrayed by his penny, what shall he do? Get rid of it! Aye, if needs be by casting it into the sea, as did Menecrates, saying, "I will destroy thee lest thou destroy me!" This was the teaching of Jesus in the case of the young man who came running and kneeling to him, asking, "Good Master, What shall I do that I may inherit eternal life?" He said, "One thing thou lackest; go,

sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me" (Mark 10, 20-22). The young man did not follow his wise counsel: "he was sad at that saying and went away grieved; for he had great possessions." It was indeed an heroic remedy which Jesus here proposed; but nothing else would do. The penny stood between the soul of this young man and God; therefore it must be sacrificed. If you have wealth and cannot hold it in honest trust for God, it behooves you forthwith to get rid of it. For all considerations in this world lead up to the great problem, "What shall it profit a man if he gain the whole world and lose his life?" (Mark 8, 36).

Question 7.—What are the privileges of the penny?

Answer.—They are many and great. The man who, after attending to the necessities of life, has a margin of wealth, be it little or great, may use it for the betterment of the condition of his fellow-men. In this case he has his reward in what Cowper calls "the generous pleasure of kindly deeds." Sidney Smith said, "I think of life as arranged in two piles, one of misery and the other of happiness. If to-day I can take a little from the world's misery and add to its happiness, I shall, at evening, think myself a fortunate man."

And there are many who make this gracious use of the penny. Think of the asylums, hospitals and other institutions of charity, built and supported by voluntary contributions. Who shall estimate the money which is constantly expended in the carrying on of beneficent reforms? O, there are many "good

Samaritans" caring for the wounded, bringing them to the inn, paying their fare and saying to the host, "Take care of him; and whatsoever thou spendest more, when I come again I will repay thee" (Luke 10, 35). Consider the generous gifts recently bestowed in the endowment of our schools and colleges. In our own country not less than eighty-five millions of dollars were given to institutions of learning by men of wealth during the year 1901!

But here we observe a singular fact, of portentous significance; to wit, *The outlay of Christian wealth for the physical and intellectual betterment of society is stupendously out of proportion to what is given for its spiritual needs.* It is, say, as one to twenty. Does this mean that God's stewards are of the opinion that the care of the body is more important than the saving of the soul? By so much as eternity is longer than time, by so much is the soul of more value than the body. Shall we who follow Christ give of our substance to feed the hungry, clothe the naked, shelter the homeless, and permit them to go out into eternity with famishing souls and no hope of entering the Father's house?

O the shame of it! While enterprises for the mental and physical amelioration of the race are receiving millions of the Lord's money, his Church stretches out her hands like a mendicant for the meager support of her endeavors to convert the world! The stewards of the Lord's treasure are praying every day, "Thy kingdom come!" while they lavish manifold more on museums and similar charities than on their Missionary Boards; knowing that untold multitudes are dwelling in the

regions of darkness and of the shadow of death! Suppose that the eighty-five millions given within the year to educational institutions had been placed in the hands of our Missionary Boards, what an army of evangelists would now be marching to our own frontiers and to pagan countries with the message of life!

The blinding power of great wealth is nowhere more conspicuous than in this fact, that the Lord's stewards seem to be oblivious of the great possibilities which are in their hands for the conversion of the world. The word of the Master to his unfaithful servant was, "Ye should have put my money to the exchangers, then I should have received mine own with usury." The Church is our Lord's "Exchange," through which he would utilize the wealth entrusted to his servants, to be held, subject to his demand, for the propagation of the gospel and the bringing of the world to God. The time will come when God's talents will be thus put at usury for him. Then his messengers will run to and fro and the welkin will ring with the story of salvation, and the earth shall be full of the glory of the Lord as the waters cover the sea.

The rich and the poor meet together in this highest privilege of stewardship. The widow's mite and the capitalist's millions go into Corban together; she of her penury and he of his wealth are made "laborers together" in the reaping of the harvest of souls; and both alike, in the faithful use of their trust, are "rich toward God."

There is one saying of Christ's which gives special encouragement to such as are able to receive it:

"Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16, 9). He lays before us here the possibility of so using our possessions as to prepare for ourselves a generous welcome at heaven's gate. Our offerings to the Lord may accomplish things that we dream not of. We are pilgrims on our way to eternity: and the right use of our talents will determine the plaudits that await us there.

It is intimated by Christ that the faithful, as they approach the Heavenly City, shall be met by those whom they have made prisoners of hope, crying, "Welcome to the habitations of the gracious God!" Such was the dream of pious Rutherford, who, toiling long at Anworth and seeing no fruit of his labors, yet wearied not but sang this song of hope:

> "O! if one soul from Anworth
> Meet me at God's right hand,
> My heaven will be two heavens,
> In Immanuel's land!"

XVII

THE SABBATH

XVII

THE SABBATH

The enemies of Jesus had followed him to the synagogue at Capernaum in the hope of entrapping him. It chanced that one of the congregation was a man with a withered arm. Tradition says that he was a stone-mason with a wife and children dependent on him, and that in the midst of the sacred service he cried, "Good Rabbi, have compassion on me and heal my right arm! I can do no work and my children are crying for bread!" At that moment the eyes of the enemies of Jesus were fixed upon him: "They watched him whether he would heal on the Sabbath day that they might accuse him." And the great Heart-reader looked around on them with indignation, saying, "Is it lawful to do good on the Sabbath or to do evil? To save life or to kill? What man shall there be among you that shall have one sheep; and if it fall into a pit on the Sabbath day, will he not lift it out? How much, then, is a man better than a sheep?" Hearing no response, he said to the man, "Stretch forth thy hand!" And straightway it was restored whole as the other. We now have to do with this incident only so far as it bears upon our Lord's view of Sabbath observance.

The question is of immense importance, not only because a due regard for the Sabbath is necessary to the welfare of humanity, but because the precept requiring it is so persistently opposed by ungodly men and so easily forgotten by those who should be foremost in maintaining and defending it.

It would be easy to construct a satisfactory argument for the Sabbath without any reference to the teachings of Jesus. Such an argument might be founded safely upon an hygienic fact; to wit, that the necessity of such a rest is interwoven with the fibers of the human constitution. Or upon an industrial fact; namely, that wherever the Sabbath is devoted to toil the result is six days' wages for seven days' work. Or upon a domestic fact; that the sanctity of our home life is dependent on the proper observance of this rest day. Or upon a social fact; that usually the order and prosperity of any community are measured by it. Or upon a political fact; that no nation has ever yet been permanently blessed or prospered which has disregarded the reasonable requirements of this day.

But it will suffice for the purpose in hand simply to inquire, "What is the teaching of Jesus in these premises?" To his disciples his word is ultimate. This is the test of loyalty: "He that hath my commandments and keepeth them, he it is that loveth me" (John 14, 21). And, fortunately, his teaching as to the Sabbath is so abundant and explicit as to leave no room for doubt or uncertainty. Two of his sayings in particular are so comprehensive and conclusive that we may safely hang our whole argument upon them.

One of these sayings is, "*The Son of man is Lord*

of the Sabbath" (Mark 2, 28). This is a repetition of what he had previously said at Sinai. For this Jesus who preached in the synagogue at Capernaum was the same who, fifteen hundred years before, amid the portents of the flaming mountain, delivered the precepts of the Moral Law; and his words here are an echo of that august utterance, "The seventh day is the Sabbath of the Lord thy God!"

Let it be observed that in this saying Christ claims a proprietary right in the Sabbath. Time belongs to him, since he made it. I speak of "my watch," but I cannot speak thus of any moment which it measures. All days are God's: but he is pleased to set apart one day in seven as peculiarly his own; and he insists upon the right to say how his people shall spend it.

If this be so, it follows that there must be no meddling with God's prescript as to what shall be done or left undone on that day. Here is grave danger of trespass. Let honest men make a note of the fact that Sabbath desecration is dishonesty, and none the less dishonesty because it is a misappropriation of that which belongs not to any of our fellow-men but to God. We are not at liberty to add to or subtract from the Sabbath Law so much as a jot or a tittle.

Here was one fault of the Pharisees, for which Christ denounced them in scathing terms; they made the "commandment of God to be of none effect by their traditions" (Mark 7, 13). To the original command they added many unnecessary and foolish requirements, which were known as "toldoth." For example, it was not permitted, under the Rabbinical law, to kindle a fire on the Sabbath, or to bandage a wound. A man must not walk on the ripened grain,

since that might be construed as threshing. He must not chase an insect, lest the ungodly say he had gone a-hunting. If he fed his fowl, he must leave no grain on the ground, because that would seem like sowing. If he dipped a radish in salt, he must not leave it there; else some might say he was pickling. There were thousands of such minute injunctions: through which the Sabbath had come to be an intolerable burden and weariness. Therefore the Lord said to the religious teachers of his time, "Woe unto you! For ye lade men with burdens grievous to be borne" (Lu. 11, 46); and, tearing away these unwarranted and pernicious precepts, he bade the people return to the original requirements of the Sabbath Law.

It is difficult to see how any thoughtful student of the teachings of Christ can assert that in so doing Jesus "abrogated the Fourth Commandment." He would not have done so had it been possible; but it was impossible in the nature of the case. Witness the terms of that Commandment: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day and hallowed it." It will be time to speak of the abrogation of the Fourth Commandment when its fundamental proposition ceases to be a fact; namely, that God made the world in six creative days and then entered into his rest. It must be considered, also, that the law thus formulated was inscribed on tables of stone, a proceeding which would appear to be a misleading symbolism unless it signified, that the Moral Law, in distinction from the Ceremonial Law which was written on parchment, was intended to be of perpetual force.

No; so far from abrogating the Fourth Commandment, our Lord, in clearing away the *toldoth,* did but restore it to its original terms. A ship comes laboring into port, unable to make headway because her hulk is covered with barnacles. The skipper hastens to put her into dry dock that she may be scraped and made ready to "sail free." How foolish it would be to pronounce this process a scuttling of the ship. Our Lord, in like manner, stripped off the "traditions of the elders," by which the Sabbath had been made a weariness to the people, and restored the Law to the form in which God had originally given it.

The other saying of Jesus, which is of especial significance in this argument, is, "*The Sabbath was made for man.*" Every word here is important. To begin with, "The Sabbath was made." This is worth considering, in view of the fact that it has come to be the fashion in some quarters to speak of the Sabbath as "a convention"; that is, an institution resting on mutual consent. The Scriptures teach, on the contrary, that the Sabbath came from God.

And it was "made for man"; not for the Jews as a chosen people, but for all nations, for all generations, for all sorts and conditions of men. The Sabbath did not originate at Sinai; but is coeval with man. The division of time into the week of seven days is almost universal. It prevailed among the Persians, the Chaldeans, the Egyptians, the Hindus, the Scandinavians. The word *Sabbatu* was used among the Chaldeans to indicate a rest day.

And the Sabbath was made for the benefit of man; that is, to be used as not abusing it. It was intended to serve the best interests of the entire man, physical,

mental, but preeminently spiritual. We live forever. A man is something more than "a stomach and its appurtenances." There is no answer to the question, "What shall it profit a man if he gain the whole world and lose his life?" The Sabbath has to do especially with the consideration of this spiritual, eternal life. God knew how men are harassed and overburdened by the cares of the six secular days and it was of his infinite goodness that he set apart a portion of time for the uses of the immortal soul. Is it too much to expect of a man created after the divine image that he will turn aside one day in seven to gaze at the great verities and commune with God? In the hurry of secular affairs our souls are like the starling in "The Sentimental Journey," which, beating its wings against its cage, kept crying, "I can't get out! I can't get out!" But, blessed be God! he calls us to come apart on this day; to climb the heights and for a season bathe in heavenly sunlight and breathe the clear mountain air with him.

In view of these sayings of Jesus we cannot look with indifference upon the increasing disregard of the Sabbath. The great neglect of our time is the neglect of the soul. How scrupulously we care for our bodies, asking, "What shall we eat and what shall we drink and wherewithal shall we be clothed?" but how small a portion of our time and energy do we devote to our immortal nature. The President of one of the Labor Guilds of New York, in a letter complaining of the encroachments which employers have recently made on the Sabbath of his fellow-craftsmen, uses these pathetic words: "The result of this Sabbath labor is lamentable in the extreme. Wherever it is

pursued the average intelligence is low, and the moral tone almost ceases to exist. Few books of any kind are read, and the events of the day excite no interest. Life is a dull round of work, unrelieved by any gleam of the humanities. I cannot think of some of these places of continuous toil without calling to mind Carlyle's story of the men of the Dead Sea, of whom he says: 'They made no use of their souls, and so lost them. But there returned to them every Sabbath a bewildered and half-conscious, half-unconscious reminiscence of the time when they were men with souls responsive to the eternal verities.'"

Let us turn now to *the example of Jesus.* It is written that on the Sabbath his enemies "watched him to see what he would do." A clear light would be thrown upon the problem could we follow our Master through one of the Sabbaths of his life.

We should see, to a certainty, that he made a difference between that and other days. This difference is marked by the word "hallowed" in the Sabbath Law: "The Lord blessed the Sabbath day and hallowed it." In simplest terms, this means that the secular world was shut out. The shop was closed and common labor ceased: as it is written, "In it thou shalt not do any work." Of course, works of necessity are excepted; since "necessity knows no law." It was on this ground that our Lord excused his disciples for rubbing the wheat in their hands as they passed through the fields. I can remember how, during our Civil War, the women of the village gathered in the churches, between the hours of divine service on the Sabbath, to scrape lint for soldiers in the hospitals. This is precisely in line with what Jesus said:

"It is lawful to do well on the Sabbath days" (Matt. 12, 1-13).

It is safe to say that he began the Sabbath, according to the Jewish custom, in secret devotion; as he has enjoined upon us, "Enter into thy closet and shut thy door." It is equally safe to say that, in whatever home this wayfaring Man chanced to be, he knelt with the members of the household at the family altar. We know, still further, that at the stated hour he went to the public service of the Sanctuary; for thus it is written: "As his custom was, he went into the synagogue on the Sabbath Day" (Luke 4, 16). And after that he set out upon his ministrations of mercy, "going about, doing good." Not less than eight of his miracles of healing were wrought on the Holy Day. Go and do thou likewise. It is greatly to be feared that our Sabbath is too much wrapped up in negative injunctions. Let it not be forgotten among our many Sabbath Don'ts that there is one imperative Do; namely, "It is right to do well on the Sabbath Day." If we would follow in the footsteps of Jesus let us visit the sick and minister to the poor and needy on this day. It is a lamentable mistake to suppose that Sabbath rest is identical with the recumbence and quiescence of the night. The rest of the Sabbath is not in refraining from all exertion but in turning aside from secular cares and labors to serve God and our fellow-men.

"Rest is not quitting the busy career,
Rest is the fitting of self to its sphere;
'Tis the brook's motion, clear without strife,
Fleeing to ocean after its life;
'Tis loving and serving the highest and best;
'Tis onward, unswerving; and that is true rest."

But above all the Sabbath of Jesus was spent in setting forth his gospel. He went everywhere preaching it. He did not scruple as a homeless man to accept an invitation to dinner on that day; but observe his table-talk on such occasions. His mind was set on winning men to truth and righteousness. And the disciple who truly follows him will find his sweetest Sabbath rest in doing likewise. This is the day, above all days, for the proclamation of the evangel. This is the day to be telling the good news, "God so loved the world!" We sometimes hear of "spiritual dissipation." 'Tis a rare malady and not contagious. No doubt Jesus, so busily employed on the Sabbath in labor of love, was oftentimes weary at eventide; but O the joy of it! There is indeed no sweeter rest than the weariness of those who spend their energies in the service of God and their fellow-men.

"O blessed work for Jesus!
O rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for Him is sweet.
Lord, if I may,
I'll toil another day."

It is not to be expected that a worldly man will find pleasure in such a Sabbath: it must of necessity be a weariness to his soul. He will ever be asking, "May I do this?" or, "May I do that?" and seeking pleasures apart from those of the spiritual life. But a true Christian must find an unspeakable and ever-increasing delight in the proper observance of the

Lord's Day. He will reap the promise, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it" (Isa. 58, 13. 14).

John the Evangelist says, "I was in the Spirit on the Lord's Day and heard"—what? Voices from the market-place? Messages from the world without, such as are brought through the columns of the secular press? The cries of those who strive for mastery in the lists of common toil or pleasure? Ah, no! he heard the voice of God and saw heaven opened! And every Lord's Day is for such voices and such visions to every man who loves God.

The line which separates the followers of Christ from the world is clearly drawn, and nowhere more clearly than through the Sabbath day. Of old the Lord said, "The Sabbath ye shall keep, for it is a sign between me and you" (Ex. 31, 17). As the world opposes the sanctions of this holy day and ever seeks to encroach upon it, so must the people of God consistently observe and defend it. A Christian is a new man in Christ Jesus. If regeneration means anything, it means a new heart, a new conscience, a new will, new tastes and aspirations, a new attitude toward all spiritual things. The day of holy rest, which is

dullness and weariness to the unregenerate, must be to the Christian "a delight, the holy of the Lord, honorable." To him it cannot be a common day, it cannot be an idle day, it cannot be a dull day. And the more faithfully he observes it, the more cordially will he enjoy it; finding in its sacred hours a foretaste of that eternal Sabbath, of which it is written, "There remaineth a Rest to the people of God."

XVIII

COMMON HONESTY

XVIII

COMMON HONESTY

Our Lord made frequent use of the word "hypocrite." It is a rough word; but advisedly so, since it designates an abhorrent thing. It means, literally, a "mask-wearer," its primary application being to the drama. No man on the stage appears *in propria persona.* A pauper may play the part of a millionaire, a fool may appear as a philosopher. Shakespeare says, "All the world's a stage, and all the men and women merely players; they have their exits and their entrances; and one man in his time plays many parts." Alas, this is the sorrow of it; that one man in his time should play so many parts!

Our Lord was the frankest of teachers. He hated shams, disguises, subterfuges. He loved truth and honesty. It is scarcely necessary to call attention to his inculcation of honesty in the common affairs of life. To tell the truth, give sixteen ounces to the pound and pay one's honest debts; these were involved as a matter of course in his reiteration of the Moral Law, in the precepts of his Sermon on the Mount and preeminently in the Golden Rule, "Do unto others as ye would be done by." It was quite in line with this teaching that Burns sang: "An honest man, though ne'er sae poor, is king o' men for a' that." And Pope,

"An honest man's the noblest work of God."

But if we were to stop here we should not cross the threshold of our theme. Christ's thought of honesty leads us through the market-place into a boundless spiritual realm. We are creatures of two worlds. If it be important that we should walk uprightly with our fellow men as to things that perish with the using, how much more important is it that we should maintain a right attitude toward those eternal laws and verities that have their center and destination in God. For time is merely the vestibule of life. A man may tell the truth and pay his honest debts, and yet be guilty of flagrant dishonesty in the sight of heaven. Our highest duties are those of which earthly laws take no cognizance. We may not minimize the importance of honesty in our common walk and conversation, nor did Christ fail to enforce this; but our present purpose is to set forth his teaching with respect to honesty in our more immediate relations with God.

At the time of Christ's advent, the foundations of the spiritual deeps were broken up. It is recorded that the priests of the pagan temples had so far lost confidence in their religions that they laughed in each other's faces to think of the impositions which they were practising upon the people. Like insincerity was also found in Judaism, insomuch that the solemn rites and ceremonies of Zion were largely a glittering show. The ministrants at the altar were mask-wearers; their oaths were as straws, their vows as empty air.

One morning, while Jesus was teaching in Solomon's Porch, a mob came surging up the marble steps, led by Scribes and Pharisees, dragging a woman who had been taken in the act of adultery; and flinging

her on the pavement, they cried, "Moses in the law requireth that such as she shall be stoned; but what sayest thou?" He stooped, without a word, and wrote, upon the dust of the pavement, "Let him that is without sin among you cast the first stone at her." And it is written, "Beginning at the eldest they went out, one by one." Who are these that speak of Moses and prate about the Law? See them stealing away. They would fain escape observation. Their masks have slipped down; their faces are crimson. Play-actors, pretenders, hypocrites all!

Let us go back and begin at the beginning of the teaching of Jesus in these premises; namely, with *his first proposition, that a man is bound to believe the truth.* He is but a shallow thinker who says, "For forms of faith let canting bigots fight; his faith cannot be wrong whose life is right." For there can be no ethics without creed. "As a man thinketh in his heart, so is he." We are not surprised, therefore, to find Jesus putting a profound stress upon the importance of believing. Not less than forty times does he make use of that imperative word "believe." He sets forth faith as the very foundation of life. We walk by it, we triumph in it, we are saved through it.

But to say that a man must believe is not enough. He is bound to believe the truth. Truth is not a mere matter of opinion; it is objective fact. It is a straight path leading to God. It is a straight path, and one only; and the business of every man is to find it. Prejudice alone prevents. The enemies of Galileo refused to look through his telescope, lest they might observe the satellites of Jupiter and so be unable to maintain the opinions which they had advanced against

him. God has never left himself without a witness: but men, entrenched in prejudice, close their ears against the testimony.

Is there, then, an ultimate standard of truth? And if so, where? The ultimate standard is the voice of God. He speaks in nature: so that the idolater who bows before "an image made like to corruptible man, or to birds and beasts and four-footed creeping things" is without excuse. There are so many voices, and none of them is without signification. The invisible things of God are clearly seen in every leaf, in every star of heaven, in every flower of the field. "He that hath ears to hear let him hear." But when the very skies are rent asunder to give utterance to truth, men stand around, saying, "Behold, it thundereth!" They perceive the majestic sound but not the articulate voice.

God speaks still more clearly in the Scriptures: and the responsibility of those who have received these oracles is equal to their high privilege. It is incumbent on them to hear and receive the truth. The skipper who refuses to follow his chart and thereby wrecks his ship, has nobody to blame but himself; his alleged sincerity will not save him. "Search the Scriptures," said Jesus, "for in them ye think ye have eternal life and these are they which testify of me." The Jews affirmed that they believed the Scriptures, but Jesus denied it. "Had ye believed Moses, ye would have believed me, for he wrote of me; but if ye believe not his writings, how shall ye believe my words?" (John 5, 46. 47.)

The ultimate authority, however, is Christ himself; who as the incarnate Word, the complement of

the written word, completes the revelation of God. He said, "I am the truth"; and, "For this cause came I into the world, that I should bear witness unto the truth" (John 18, 37). If a man is really desirous of knowing the truth, he will sacrifice everything to gain it. He will not expect to evolve it out of his own inner consciousness; but will go after it as earnestly as did the Argonauts in quest of the Golden Fleece. He will open his ears to all voices that declare it; and above all else he will hear the voice of Jesus saying, "Come unto me all ye that labor and are heavy laden. Take my yoke upon you and learn of me!"

But how shall a man assure himself that Jesus is indeed the ultimate authority in this matter? Let him "come and see." Let him put away prejudice, assume a teachable spirit and look straight into the face of Christ. When John the Baptist was a lonely prisoner in the castle of Machærus his faith failed him. Was it strange that under such circumstances the eye of the caged eagle should be filmed? But he did not allow himself to rest in uncertainty. The test of "honest doubt" is its passionate desire to arrive at truth. John sent messengers to Jesus to ask, "Art thou he that should come or look we for another?" And Jesus, performing many wonderful works in their presence, said, "Go, tell John the things which ye have seen and heard. The blind receive their sight, the lame walk, the lepers are cleansed, the dead are raised, and the poor have the gospel preached to them"; adding these significant words, "And blessed is he who shall not be offended in me" (Matt. 11, 2-6).

The man who yields to prejudice, refusing to go straight to headquarters to resolve his doubts, must

not complain if he be given over to believe a lie. The unpardonable sin is refusing to hear. "Ye will not come unto me that ye might have life." The influence of the Holy Spirit is given to all men to lead them into all truth. The "sin against the Holy Ghost," is refusing to be led. "Why do ye transgress the commandments of God by your traditions? Well did Esaias prophesy of you saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Matt. 15, 7. 8). The sources of knowledge are here; and the Holy Spirit is present to guide us. If we believe error, it is because we prefer to believe it. Our business is to face the great problems and use all facilities for solving them.

The second proposition of Jesus in these premises is *that a man is bound to make confession of his faith.* He puts frequent emphasis upon the importance of words; as, "Out of the abundance of the heart the mouth speaketh" (Matt. 12, 34); and, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5, 37); and again, "By thy words thou shalt be justified and by thy words thou shalt be condemned" (Matt. 12, 37).

At this point honesty requires that one's words shall precisely tally with his convictions. This is veracity: anything less or more is falsehood. The reason why the fig-tree was cursed was not because of its barrenness, "for the time of figs was not yet," but because, being barren, it put forth the leaves of a false profession; as if saying, "Come hither and eat fruit of me" (Mark 11, 12-14). If a man say, "I believe in the atonement of Christ," while leaning on his own merit

for salvation, that is hypocrisy. If a minister, in his ordination vow, affirms his faith in the trustworthiness of Scripture, while inwardly regarding it as a mingled tissue of truth and falsehood, that is hypocrisy. If the incumbent of a theological chair subscribe to the doctrine of the Incarnation, while privately asserting his disbelief in the scriptural account of the miraculous birth of Jesus, that is hypocrisy. In such cases yea is not yea and nay is not nay. The word does not tally with conviction; and there is no honesty in it.

Still further, there may be falsehood in silence as well as in speech. It is an old proverb, "Silence gives consent." So Jesus says, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father, with the holy angels" (Mark 8, 38). If a man believe in Jesus, let him say so: or if not, let him say so. In any case honesty requires that he shall cover nothing up. One of the great needs of our time is for outspoken atheists and infidels. Bradlaugh and Ingersoll, the last of the Black Watch, are dead; and Unbelief mouths and mumbles in its speech. It "puts on a sober habit, talks with respect, wears prayer-books in its pocket, looks demurely: nay more, when grace is saying, hoods its eyes thus with its hat, and sighs and says 'Amen!'" It picks no quarrel with religion but, on the other hand, proposes to make friends with it. And, alas! there are those who would consent to parley! But there is no neutral ground. There is no place for either compromise or silence. Christ was either what he claimed to

be, or an impostor. Let those who reject his claims cry, "Crucify him!" Let those who accept cry, "My Lord and my God!" Equivocation is falsehood; silence is cowardice.

One of the hardest things that Jesus ever did was when he required the woman who had been healed of an issue of blood to make acknowledgment of his beneficence. She had pushed her way through the crowd, in the hope of touching the hem of his garment, sensible of ceremonial uncleanness and wishing to escape observation. She touched him, felt the joyous thrill of health, and was creeping away. "Who touched me?" he asked. Then, shrinking, trembling, she "came and fell down before him and told him all" (Mark 5, 25-33).

The third proposition of Jesus is that *a man is bound to justify his confession of faith in his life and character.* Samuel Johnson, in the preface to his dictionary, says: "I am never so lost in lexicography as to forget that words are daughters of earth and things are sons of heaven." We say, "Actions speak louder than words." Jesus said, "Let your light so shine before men that they may see your good works and glorify God." And again, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And the same truth is set forth in the Parable of the Two Houses (Matt. 7, 21-27).

Our Lord's Doctrine of Honesty, as set forth in the three foregoing propositions, was practically emphasized by frequent reference to the Pharisees, who were the religious leaders of the time. He had little

to say about the Sadducees, because they were open and avowed unbelievers. But these Pharisees were mask-wearers, and he thus characterized them, "Take heed and beware of the leaven of the Pharisees," and, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

He saw them casting their contributions into the brazen mouth of Corban, "that they might have glory of men," and he said, "When thou doest thine alms, do not sound a trumpet before thee; let not thy left hand know what thy right hand doeth" (Matt. 6, 1-4). He saw them praying at the corners of the streets "to be seen of men," and he said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret" (Matt. 6, 5-8). He saw their persistent zeal in making converts to their ecclesiastical party, and he denounced it: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23, 15). He called them blind leaders of the blind; wolves in sheep's clothing; vipers gliding noiselessly with poison under their lips. His denunciations fell like lightning from his lips: "Ye serpents, how shall ye escape the damnation of hell!" (Matt. 23, 33).

He likened them to whited sepulchres, "which indeed appear beautiful outwardly, but within are full of dead men's bones and all uncleanness" (Matt. 23, 27). He saw them "sitting in Moses' seat, building the tombs of the prophets and garnishing the sepulchres of the righteous": "Fill ye up the measure of

your fathers!" he cried; "Ye be witnesses unto yourselves, that ye are the children of them which killed the prophets" (Matt. 23, 29-32). All this was verified in their rejection of him of whom Moses and the prophets spoke; for these very men were presently to lift up their voices with the multitude, crying, "Crucify him!"

Let us hear the conclusion of the whole matter. Be true. Be honest. Be transparent as the light. The doctrine of Jesus in this matter is quick and powerful. He requires that we shall be honest not only in our dealings with our fellow-men, but with ourselves and God. Let us believe what we say and say what we believe. Let us ever be telling the truth, the whole truth, and nothing but the truth. Those who reject the gospel should have the courage to say so. It behooves those who accept it to stand by their colors. In any case let us be sincere before God, the God whose eyes run to and fro through all the earth beholding the evil and the good. No lip-service here! Let us lift up holy hands with our hearts unto him; for God is a Spirit, and they that worship him must worship in spirit and in truth.

XIX

TEMPERANCE

XIX

TEMPERANCE

If the relation of a Christian to the temperance question is ever to be justly determined there must be an elimination of certain factors from the problem. One of these is verbal definition. There are thirteen different words for "wine" in the Scriptures, characterizing the fruit of the vine "from the kernel to the husk"; and there is scarcely one of these words which does not admit a valid difference of opinion. I may think that *tirosh* or *glukos* means the unfermented juice of the grape, but what does that matter to my neighbor who is endeavoring to solve an ethical question, so long as there are many wise men who differ with me?

The problem, obviously, cannot be solved along the narrow grooves of personal opinion. Jesus made wine at the marriage supper in Cana. Was it intoxicating wine? I believe not, for a variety of reasons which are not germane to this consideration; the point being that many, for reasons which appear to them equally cogent, take the opposite view. And again, at the institution of the Sacrament our Lord took the cup and gave thanks, saying, "This cup is the new testament in my blood shed for the remission of sins; drink ye all of it." The question is, What was in that cup? Fermented wine? To me it seems that the

preponderance of evidence is against it. But here again there is a clash of opinion. Is it not evident that the question in hand is not to be settled along these lines?

Moreover, it cannot be determined by the example of Christ. There are those who, like myself, do not believe that Christ indulged in alcoholic wine; but there are many others who take issue with us. The question, "What am I to do?" is not to be settled by asking, "What did Christ do?" since there is no way of determining with certainty what he did do. One thing we know: he always did right; but what was right for him is not necessarily right for me. Circumstances alter cases. He wore sandals; that does not mean that I must do so. He swept the money-changers out of the Temple with a scourge of small cords; it would be the height of folly for me to imitate him. He denounced the religious leaders of his time as a generation of vipers, hypocrites, children of the devil; that does not justify me in the use of similar epithets. He plucked corn as he passed through the fields, which was quite lawful and proper then; but it would be petty larceny in these days. This means simply that the example of Jesus is not the supreme rule of Christian living. I am aware that this crosses the argument of many who insist on the supreme importance of following "in his steps"; nevertheless I venture to assert that Christ nowhere makes his example the preeminent rule of conduct for us.

Is there such a rule? Aye: the teaching of Jesus. He iterates and reiterates the binding force of his precepts. "Ye are my disciples, if ye do whatsoever I

command you" (John 15, 14); "He that hath my commandments and keepeth them, he it is that loveth me" (John 14, 21); "If ye keep my commandments, ye shall abide in my love" (John 15, 10); "Go ye, therefore, and teach all nations to observe all things whatsoever I have commanded you" (Matt. 28, 20). We are indeed required to follow Christ as the sheep follow the shepherd; the mind that was in Christ Jesus must be also in us. But while, owing to circumstances, we may not always be able to tread precisely in his steps, we are always and under all circumstances bound to obey him.

If, now, by the elimination of the foregoing factors, we have succeeded in reducing the problem to its simplest terms, let us proceed to the inquiry, What does Jesus teach as to the use of intoxicating drink? To answer that is to determine the duty of all Christians; this being the touchstone, "Ye are my friends if ye do whatsoever I command you."

The sum total of his teaching is, of course, that we shall do right. We are to do right always and everywhere: and we are to do right with little or no regard to what people shall say about it. In the presence of his enemies, who criticised him for mingling in social life, as they had criticised John the Baptist for his ascetic habits, our Lord said, "Whereunto shall I liken this generation? It is like unto children sitting in the market-place, and calling one to another, 'We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.' For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. And the Son of Man came eating and drinking; and ye

say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners. But Wisdom is justified of her children" (Luke 7, 31-35). In other words, it is useless for us to veer with every changing wind of criticism; we cannot keep time to the merry or plaintive music of those about us; but we can always do right; and, in the end, the children of Wisdom will justify us.

And the right is to be determined by the teaching of Jesus. Here is a cup of wine in my hand; shall I drink or refrain from drinking it? I am quite free to decide for myself. But let it be remembered that freedom involves responsibility, and for its just exercise I must answer before God. He is the free man whom the Son makes free (John 8, 36). Such freedom as this sets a man thinking and throws him back on his conscience. As a follower of Christ I must determine for myself where duty lies according to his words; and having found that path I am free to follow it. This is "the glorious liberty of the children of God."

In pursuing our inquiry now, as to the trend of Christ's teaching in these premises, we shall be helped by remembering that he sets forth duty in three relations, to wit, a man's relations with himself, with his fellow men and with God.

I. At the outset, a man is bound to make the most of himself. The prime purpose of Jesus in coming into the world is to restore us to our lost estate in the likeness of God. He says, "I am come that ye might have life, and that ye might have it more abundantly" (John 10, 10). And again he speaks of himself as "giving life unto the world."

The life here referred to is that which man had forfeited by sin. It means virtue, character, likeness to God. "The life is more than meat"; "it consisteth not in the abundance of the things which he possesseth" (Luke 12, 15). A man's prime duty, therefore, is to co-operate with Christ in bringing himself up to this high level of spiritual life; or, in other words, to make the most of himself.

Now as to this glass of wine in my hand; what shall I do with it? That must be determined by the inquiry whether indulgence will help or hinder the development of the best that is in me. I know that, in multitudes of cases, wine reddens the eyes, soddens the flesh and makes a common sewer and cesspool of the body which should be a temple for the indwelling of the Spirit of God. I know that intoxicating drink has a deleterious effect on the mind, insomuch that Shakespeare was moved to say: "O that men should put an enemy in their mouths to steal away their brain; that we should with joy, pleasance, revel and applause transform ourselves into beasts!" I know, moreover, that at this moment a vast procession of immortal beings, under the influence of this beverage, goes reeling, staggering, hiccoughing through life and forward into that unbroken night from which returns an awful voice, "No drunkard shall inherit the kingdom of God!" In the face of such portentous facts, is it right for me to partake? One thing is sure: it is safe to refrain. The drunken host is recruited always and only from the ranks of the moderate drinkers. Is not total abstinence, then, the part of wisdom; and does not the teaching of Jesus, thus far, point that way?

II. Now what has he to say respecting a man's relations with his fellow men? Cain asked, "Am I my brother's keeper?" Jesus answered that question when he said, "Follow me and I will make you fishers of men." As followers of Christ we are not living to ourselves, but for all about us.

I am surrounded on every side by people who need help. If my ears were unstopped I should find that the very air is resonant with their cry. Here are helpless children; here are men and women with weak consciences; here are the vicious, blind to high purpose and intent upon their sins; here are the thousands of inebriates who jostle me along the street. Am I responsible for them? Aye, according to the measure of my influence. In the philosophy of Christ I am debtor to every man. What can I do in their behalf? How can I save them? Now bring that question to bear on this wine-cup. Can I best serve my fellows by indulging or refraining from it?

Do you say, "I am free"? Quite true. "Brethren, ye have been called unto liberty; only use not your liberty for an occasion to the flesh; but by love serve one another" (Gal. 15, 13). Be ye "as free and not using your liberty for a cloak of maliciousness, but as the servants of God" (I Pet. 2, 16). Let it be borne in mind that in the teaching of Jesus, just here, the supreme question is not one of freedom but of service, to wit, How can I best serve my fellow men?

It is well to emphasize this Rule of Service. Our Lord said of himself that he "came not to be ministered unto, but to minister" (Mark 10, 45); and further, "Whosoever of you will be chiefest shall be servant of all."

Add to this his Rule of Offenses: "It must needs be that offenses come, but woe to that man by whom the offense cometh; it were better for him that a millstone were hanged about his neck and he were cast into the sea" (Luke 17, 1, 2). It was in pursuance of this teaching that Paul was moved to say in his discussion as to the use of idol-meats at Corinth, "If meat make my brother to offend, I will eat no flesh while the world standeth" (I Cor. 8, 13).

And consider still further, the Rule of Self-denial; "If any man will come after me, let him deny himself, take up his cross and follow me" (Mark 8, 34). The man of the world is given to self-pleasing; but the man of Christ is pleased to surrender all for the good of his fellows. Of our Lord himself it is written, "He being in the form of God thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant, and humbled himself and became obedient unto death" (Phil. 2, 6). He "emptied himself" in behalf of men. Let the mind that was in Christ Jesus be also in us. Shall we clamor for our rights? Shall we insist upon our liberty? There is no right that can for a moment be compared with the privilege of surrendering all rights in the behalf of men; and there is no liberty so true or noble as the liberty of humbling ourselves that others may walk over us into the kingdom of God.

It is indeed a little thing for me to give up my glass of wine. And the greatest thing in the world is to save a man. I remember, as if it were but yesterday, an incident that happened more than forty years ago. It was in a frontier village in the West. We

were awakened at midnight by the clanging of bells; the only saloon in the village was on fire. Men formed in line, passing buckets of water from hand to hand. A cry was raised that a man was in the burning building. Peering under the smoke, we could see him, lying on the floor before the bar. One of the leading men of the place, binding a wet handkerchief over his mouth and nostrils, crept in on hands and knees. He slowly dragged the drunken wretch to safety, and then fell unconscious. He could not hear the shouts of the people. He had imperiled his life to save a man, a man of whom the general verdict would have been, "He was scarcely worth it." I hear those shouts to this day. The world recognizes such magnanimity; how much more shall God? If by the giving up of a mere indulgence which lies within the province of our personal freedom, we may perchance exert an influence for good on a single soul, is not the path of duty clear? Ere we partake of this cup, let us recall our Master's words, "My meat and drink is to do the will of him that sent me" (John 4, 34).

III. It remains to consider our personal relation with God; for to this the teaching of Christ ultimately brings us. Here is the crux of every ethical problem. Jesus said, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength." He said also, "Seek ye first of all the kingdom of God and all other necessary things shall be added unto you." And further, "Let your light so shine before men that they may see your good works and glorify God." Thus God is made to fill the whole horizon of human life. So far, then, as the wine-cup is con-

cerned, the question resolves itself into this, "How can I best serve God, by partaking or by refraining? Which will best qualify me to discharge my obligations to him?"

It is understood that great industrial corporations insist that their employees shall be abstinent. It is an open secret that even proprietors of dram-shops require their bartenders to refrain from drinking. The superintendents of leading railways will have none but total abstainers in their service, life and property being ever at stake. I ask in all soberness whether the duties of an engineer require a clearer eye, a steadier hand or a more reliable judgment than the responsible duties of a follower of Christ whose business is the winning of immortal souls? Are his tasks more delicate? Are his responsibilities more exacting? The man who enlists in divine service is obviously bound to keep himself in the best condition. He must ever be in readiness, girt and panoplied, to do his Master's will.

In view of the foregoing facts, we conclude that Jesus teaches total abstinence; since thus alone can a man make the most of himself, exert the most salutary influence over his fellow men and lend himself most faithfully to the glory of God.

What now, as a servant of Jesus, shall I do with this glass of wine? Shall I drink it or refrain from drinking it?

It is recorded that when David was beleaguered in the cave of Adullam he longed for a drink of the water of the well at Bethlehem. Then three of his mighty men, who overheard, brake through the hosts of the Philistines, drew water from the well be-

side the gate and brought it to David. And he said, "God forbid that I should drink the blood of these men who have put their lives in jeopardy!" wherefore he poured it out unto the Lord. I look upon this wine and remember what it means. What tears of widows and orphans are here! What waste of talent and treasure is here! What anguish of ruined souls! Drink if you will, my friend. You may claim your right; you may insist upon your freedom; but, as for me, I cannot drink this cup of the blood of men. I will rather pour it out before the Lord as a recognition of my covenant with him in the behalf of my fellow men.

XX

PRAYER

XX

PRAYER

The best definition of prayer is to be found in the prayer-life of Jesus. He prayed "without ceasing," showing that prayer is a state, a relation, an attitude toward God. But his life also illustrated the fact that prayer expresses itself in stated and impulsive acts of devotion. It is like the love between a mother and her child; words of endearment are an essential part but by no means the whole of it. Or shall it be likened to the perpetual commerce which goes on between the ocean and the sky; an unceasing exhalation of moisture which descends in morning dews and rains, exhales again and murmurs back in brooks and rivers rolling to the sea.

It was the custom of Jesus on occasion to go "apart" for prayer. His closet was the solitude of the forest, its closed door the silent night, its window opened toward heaven the starry canopy above him. One of his prayers thus offered was overheard and put on record (Matt. 26, 36-46). He left us, furthermore, an example of prayer in the public assembly (John 17). And of silent prayer, also, when, lifted up before the eyes of the world, his hands stretched out, his frame shaken with "groanings which could not be uttered," he offered without a word a mighty supplication, which, in the progress of the ages, is

drawing all nations, as by the force of an irresistible lodestone, to the feet of God (Ps. 2, 8; John 19, 30).

Our immediate purpose has to do, however, with prayer as set forth in the oral teaching of Jesus. If he had never uttered a word of direction in this matter, his life, as we have seen, would inerrantly guide us. But his words are so many and explicit as to leave no possibility of doubt for those who truly follow him.

First: as to the Rationale of Prayer.

The question is asked, "Why should we pray? The Father knoweth that we have need; why, then, should we entreat him?" The short answer is, Because we are thus bidden. But our Lord delivers no arbitrary edicts; he stoops to our infirmity, saying, "Come now, let us reason together"; and in this conference he sets forth the philosophy of prayer so as to answer all objections to it.

The objection constantly advanced by a certain class of scientists, and, by some theologians who follow in their wake, is that an answer is impossible because it involves a violation of law. To this our Lord replies comprehensively that prayer itself is in pursuance of law; a law which must be reckoned with in any just consideration of the divine economy.

> "For so the whole round earth is every way
> Bound by gold chains about the feet of God."

The law of Prayer is as real as that of gravity, or germination, or the movement of the heavenly bodies. No science of nature or history, of Providence or grace, can be complete which does not include it.

Let it be granted that an answer to prayer is in the nature of a miracle; as such it is not a violation of

the normal order, but simply the operation of a higher law. In the interaction of laws, the lower ever gives way to the higher. The law of the mist says, "Let there be gloom!" but the law of the wind sweeps it aside, crying, "Let there be light!"

An account must be taken of God's reserve. He has not admitted us into the *sanctum sanctorum* of his counsels. He wheels new forces on the field at will. If a member of our household falls ill, the malady is not allowed to pursue its course unhindered; we forthwith call a physician, who introduces a new factor into the problem and so arrests what seems to be the natural order. May we not summon God in like manner to help us? If an engineer can lay his hand upon a lever and reverse the wheels of his locomotive, may not the Lord of the universe do a like thing when his children cry unto him?

This law of Prayer is the very warp of Christ's teaching. Its other name is Love; that is, God's love toward men. That is a dreary philosophy, at best, which refuses to take cognizance of this; which makes the law greater than the Law-giver, binding him to the inevitableness of his own machinery and overlooking that omnipotence of his which is *suprema lex*. Among the last words of David Strauss were these: "In the enormous machinery of the universe, amid the incessant whirl and hiss of its iron-jagged wheels and the deafening crash of ponderous stamps and hammers, in this terrific commotion, I find myself a helpless and defenceless man, not sure for a moment that a wheel may not seize and rend me or a hammer crush me into powder; and this sense of abandonment is something awful!" Such is the darkness, the

despair into which the soul is brought when it eliminates the divine love from the science of life.

In answer to the objections which are made to prayer our Lord presents an imposing array of exceeding great and precious promises; such as, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." How can this be reconciled with the suggestion that prayer is valuable for its reflex influence alone? If thus interpreted, it must read, "Ask, and though the thing ye desire may not be given, ye shall be brought into such an attitude of reverent acquiescence in the inevitable as will make you satisfied to get along without it. Seek; and though ye may never find, the very act of seeking shall strengthen the sinews of your soul and bring you into closer harmony with the normal order of things. Knock; and though God has no intention of opening the door, by persistent knocking ye shall attain to such a condition of mind as no longer to care to come in." It looks as if Christ had anticipated such sophisms in that he repeated the promise referred to with greater emphasis, saying, "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." (Matt. 7, 7. 8.)

The suggestion that God is so disabled by the mechanism of his universe that he cannot listen to the supplications of his people is justly assigned by Milton to the Prince of Darkness, where he says:

> "If by prayer
> Incessant, I can hope to change the will
> Of Him who all things can, I would not cease
> To worry Him with my assiduous cries;

But prayer against His absolute decree
No more avails than breath against the wind,
Blown stifling back on him who breathes it forth."

This sophism is antagonized not only by such general promises of Jesus as have already been adduced, but by a multitude of specific directions as to prayer for both temporal and spiritual gifts.

We turn, second, to the Rule of Prayer, as set forth in the teaching of Jesus.

How shall we pray? In general terms, the sole condition of the efficacy of prayer is that it shall really be prayer. Saying one's prayers is not praying. The words of the Pharisee, "God, I thank thee that I am not as other men are," were not prayer. The long supplications and vain repetitions of the Rabbis at the corners of the streets were not prayer. The bewildered murmuring of an unbeliever lost in the labyrinths of his own speculations, "O God, if there be a God, save my soul if I have a soul," is not prayer. The cry of the unrighteous, when overtaken by sudden danger, "God have mercy on me!" is not prayer. The shout of the frenzied multitude, "O Baal, hear us!" though accompanied by flowing blood, is not prayer.

What is prayer? The secret of its life is the filial spirit: "When ye pray say, Our Father." The great argument runs on this wise: "If earthly parents know how to give good gifts unto their children, how much more shall your Father which is in heaven give good things to them that love him?" All the elements of true prayer flow out of this filial spirit, as we shall see.

(1) Sincerity. If God were not our Father, he

might be satisfied with lip-service. The man who is not on filial terms with him may think that he shall be heard for his much speaking. Thus Jesus said, "Ye hypocrites! Well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me" (Matt. 15, 7, 8). But a father will have the tribute of sincerity, whatever else may be lacking. Our Lord refused to grant a sign on demand (Mark 8, 12); and he refused to give his credentials to those who opposed him (Mark 11, 33); but he never rejected an earnest request for physical or spiritual help. He healed those who themselves came to him, and honored the supplications of such as brought forth their sick and laid them in couches along the way.

(2) Faith. Jesus said to his disciples, when they expressed wonder at the withering of the fig-tree, "Have faith in God; for verily I say unto you, that whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11, 22-24). To the father of the demoniac boy he said, "If thou canst believe; all things are possible to him that believeth" (Mk. 9, 23). To the two blind men who followed him, crying, "Thou Son of David have mercy on us!" he said, "Believe ye that I am able to do this?" And they said, "Yea, Lord." Then touched he their eyes, saying, "According to your faith be it unto you" (Matt. 9,

28. 29). To Jairus who besought the healing of his little daughter, he said, "Be not afraid, only believe" (Mk. 5, 36). To the leper who came kneeling and saying, "If thou wilt, thou canst make me clean," he answered, "I will; be thou clean" (Mk. 1, 40. 41). Over and over again he said to those whom he helped, "Go in peace, thy faith hath saved thee."

(3) Importunity. This also is involved in the filial spirit. A man approaching a king with a request is likely, when rebuffed, to leave off asking; but if the petitioner be the king's son, he will not so readily take no for an answer. The importunate widow felt that she had a valid claim upon the judge in her own city; and his rude answer was a recognition of that claim: "Because she troubleth me, I will avenge her, lest by her continual coming she weary me" (Luke 18, 1-7).

We are nowhere told that our prayers shall be answered on the moment. God reserves the right to tarry if He will. This may be for the trial of faith, as in the case of the Syrophenician woman. We may pause here for a moment to observe the colloquy between her and Jesus, because it is full of encouragement to those who have long been praying apparently in vain.

The woman: "Have mercy on me, O Lord, thou son of David! my daughter is grievously vexed with a devil."

Silence. "He answered her not a word."

The disciples: "Send her away, for she crieth after us."

Jesus (addressing the woman): "I am not sent but to the lost sheep of the house of Israel."

The woman (falling down before him): "Lord, help me!"

Jesus: "It is not meet to take the children's bread and to cast it to the dogs."

The woman: "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table."

Jesus: "O woman, great is thy faith; be it unto thee even as thou wilt!" (Matt. 15, 21-28).

(4) Acquiescence. The petitioner who has the filial spirit will consent that God shall answer in His own time and way. It is quite possible that God may keep him waiting for a time; or that in His superior wisdom he may determine to answer not precisely as the petitioner had hoped, but in some other and better way. A true child of God will gladly acquiesce in this. I do not say submit, but acquiesce. "Submit" is a meagre, grudging word. The Father loves us and knows what is best for us. We know not what to pray for as we ought.

"We, ignorant of ourselves,
Beg often our own harms, which the wise Powers
Deny us for our good."

When Paul besought thrice the removal of the thorn in his flesh, he received the answer, "My grace is sufficient for thee"; to which his heart responded, "Most gladly will I glory in my infirmities that the power of Christ may rest upon me."

The true attitude of prayer in this particular is beautifully set forth in the familiar hymn by John Newton:

"I asked the Lord that I might grow
In faith and love and every grace,
Might more of his salvation know,
And seek more earnestly his face.

" 'Twas he who taught me thus to pray,
And he, I trust, has answered prayer;
But it has been in such a way
As almost drove me to despair.

" I hoped that in some favored hour
At once he'd answer my request;
And by his love's constraining power
Subdue my sins and give me rest.

" Instead of this he made me feel
The hidden evils of my heart,
And let the angry powers of hell
Assault my soul in every part.

" Yea, more, with his own hand he seemed
Intent to aggravate my woe;
Crossed all the fair designs I schemed,
Blasted my gourds and laid me low.

" 'Lord! why is this?' I trembling cried;
'Wilt thou pursue thy worm to death?'
" 'Tis in this way,' the Lord replied,
"I answer prayer for grace and faith.

" 'These inward trials I employ
From self and pride to set thee free,
And break thy schemes of earthly joy,
That thou mayest seek thine all in me.' "

The filial attitude is indicated ideally in the great prayer of Jesus in Gethsemane. Thrice he prayed, "O Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt:" This is the expression of true sonship. The crossing of the personal desire is not met with a storm of questions and angry protests, but with a calm consent. And, while saying this, it must be remembered that the promises of God being Yea and Amen, it is always certain that the petitioner will

receive either what he asks for or something better in God's good time and way.

(5) Union with Christ. There is no entering into the filial relation with God except by vital union with his only-begotten and well-beloved Son. We are reconciled with God through Jesus Christ, and thus only. It is through Christ that we receive the spirit of adoption whereby we cry, "Abba Father." The mystery of this union with Christ is set forth in the Parable of the Vine and the Branches, in which it is written: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15, 7). And again, "Whatsoever ye shall ask the Father in my name, he will give it you" (John 15, 16). It is related in the mythology of the Greeks that Antæus, a son of Earth, was immortal so long as he was in contact with the earth. His enemy, Hercules, slew him only when he lifted him from the earth and held him high in air. We can claim the advantage of prevailing power at the mercy-seat only when we are in vital contact with Christ "who is our life."

Wherefore, we supplicate the Father in his name. "If ye shall ask anything in my name, I will do it" (John 14, 14). And again, "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you: for the Father himself loveth you, because ye love me and believe that I came out from God" (John 16, 23-27). Thus praying, it is as if Christ himself approached the mercy-seat and asked of the Father gifts in our behalf. Here then is the key to the situation; to abide in Christ. Not less than

ten times in his farewell address to his disciples did he say "Abide in me."

And the strength of our supplication is fortified by the fact that Christ "ever liveth to make intercession for us." It is written, "We have an Advocate with the Father, even Jesus Christ the righteous." The power of this intercession was revealed at the grave of Lazarus: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me" (John 11, 41. 42).

(6) Fellowship with the Brethren. This also is implied in the filial relation. Our love toward God is evidenced by our love toward the brethren. Wherefore we are enjoined to put away all envies and jealousies when we approach the mercy-seat. "When ye stand praying, forgive if ye have aught against any, that your Father which is in heaven may also forgive your trespasses" (Mark 11, 25. 26). And again, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5, 23. 24).

(7) The filial spirit has a still broader reach; it includes Good Will to All. This is the mind of the Father and of his beloved Son. Therefore it is written, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good,

and sendeth rain on the just and on the unjust" (Matt. 5, 43-45).

It thus appears that all the qualifications of acceptable prayer are included in one; to wit, the Filial Spirit. The boundless promise, "Ye shall ask what ye will and it shall be done unto you," attaches in its fulness only to the ideal prayer; that is, the prayer of sonship. Alas, how far we all fall short. The sense of the inadequacy of our prayers comes to us, now and then, overwhelmingly; as it did to the disciples when, having overheard Jesus at prayer, they cried, "Lord, teach us how to pray." It was in answer to that request that he said "When ye pray, say, Our Father." So, then, the quality of our prayer is measured by our nearness to Christ. It is through his death, as through the rent veil of the temple, that we enter into the Holy of Holies "by a new and living way." He said, "No man cometh unto the Father but by me." Here as everywhere else the fulness of our life is in him. We are nothing without him; we can do all things through Christ who strengtheneth us. We are wretched and miserable and poor and blind and naked without him; but in him "all things are ours, whether Paul or Apollos or Cephas, or the world, or life, or death, or things present, or things to come; all are ours; for we are Christ's; and Christ is God's."

XXI

THE WORK OF GOD

XXI

THE WORK OF GOD *

At the docks in the fishing town of Capernaum, a company of Galileans was gathered about the great Teacher. The day before, they had been with him on the other side of the lake and had seen the Miracle of the Loaves. Now they clamored for another sign, for more bread. And Jesus said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."

In these words he touched their sensibilities at several points. The hunger to which he referred was the hunger of sin, which at one time or another is present to the consciousness of every man. And they knew what he meant by "everlasting life"; the desire for it being implanted in the breasts of all. And when he exhorted them to "labor for" this desideratum, the response was instantaneous: "What shall we do that we might work the works of God?"

---

*If it be asked why this subject should be treated under the general head of Ethics, the answer is that it marks the juncture of the two divisions of Christ's teaching. It is indeed the most important of doctrines; as Luther called it, *Articulum Ecclesiae stantis aut cadentis.* Yet no system of Ethics can be complete without a due consideration of faith, since faith is the most important of spiritual works; or, as Jesus called it, "The Work of God."

"What shall we do?" This is the question with which men naturally meet the great problem of life. Sin is the universal postulate. To persuade men that they are sinners is carrying coals to Newcastle. What they want to know is what they shall do to be delivered from it. The dread possibilities of judgment are before us, as they were before the multitude at Pentecost, and the question is ever, "Men and brethren, what shall we do?" The gates of everlasting life, also, are open above us; what shall we do that we may enter in? The answer of Jesus is as clear, comprehensive and conclusive as language can make it: "This is the work of God, that ye believe on him whom he hath sent." The universal feeling is that personal effort is the *sine qua non;* to which Jesus replies, "Faith is the one only work which is acceptable to God" (John 6, 25-47).

If this discourse of Jesus were the only one bearing on the Doctrine of Justification by Faith, it would be sufficient to confute the statement of those who say that this great "doctrine of a standing or a falling church" was practically originated and certainly formulated by the apostles. Could that affirmation be substantiated, it would in nowise affect the integrity of the doctrine, since Jesus stood for the truth of the apostolic teaching when he promised that the Holy Ghost should "lead them into all truth," and added, "He that heareth you heareth me, and he that despiseth you despiseth me." But it cannot be substantiated. The teaching of Jesus is full, clear and conclusive as to this fundamental truth.

I. The primal fact in the philosophy of the spiritual life, as outlined by our Lord, is that Salvation

is a Gift. He speaks of eternal life as something "which the Son of Man shall give unto you." It is free. It is wholly of grace; that is, *gratis*. In the Parable of the Good Shepherd he says, "My sheep hear my voice and I know them and they follow me, and I give unto them eternal life" (John 10, 27).

In this affirmation he controverts the two great ethical heresies, which were prevalent then as they are now. On the one hand Legalism, which asserts that men are saved on account of their obedience to the Moral Law. It is true that when a certain lawyer approached Jesus with the question, "What shall I do to inherit eternal life?" he answered, "What is written in the Law; how readest thou?" And when the man replied by quoting the Decalogue, he said again, "Thou hast answered right; this do and thou shalt live" (Lu. 10, 25-28). But the fact that the lawyer immediately proceeded to "justify himself" shows that he was convicted by the very terms of that law. It is obvious that the words "This do, and thou shalt live" suggest the converse, "This do not, and thou shalt die." And in all the world there is not a man who can honestly say, "I have kept the law." So then by the deeds of the law shall no flesh be justified. For when we have done our utmost we are still bound to confess that we are unprofitable servants, since the record of past transgression is still uncanceled. No amount of present or future obedience can atone for past sin.

The other heresy which is confuted by the words of Jesus in the passage referred to, is Ceremonialism; that is, the proposition that we are saved by obedience to the Ceremonial Law. Penance, maceration, ritual

observances, pilgrimages, bowings and genuflections are altogether futile. Our Lord pointed to two men in the attitude of prayer; one of them reciting his moral and ceremonial virtues, "I am not an extortioner, not unjust, not an adulterer; I fast twice in the week, and give tithes of all that I possess"; the other smiting on his breast and crying, "God be merciful to me a sinner!" and he said, "I tell you this man went down to his house justified rather than the other"; yet this man did nothing but beat upon his breast and cry, "Miserere!" while the other was, in his own esteem, and probably in the common view, an observer of the whole law (Lu. 18, 9-14).

So there is no room, obviously, in Christ's philosophy of salvation, for personal merit. Good works have their place and value, but not in the solution of the problem of justification. In commercial circles it is understood that there can be no valid conveyance of property without a just consideration; it must be "for value received." But here is where religion and commerce part company; salvation is not for any consideration of merit, but wholly of grace. It is "without money and without price."

II. But in the very discourse in which our Lord declared that salvation is a gift, he added that it must be labored for: "Labor for that meat which endureth unto everlasting life." On another occasion he said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able" (Lk. 13, 24). The word here rendered strive is literally "agonize"; it suggests the most strenuous effort.

How shall this fact be reconciled with the statement that salvation is free? The answer is in the

words of Jesus, "This is the work of God, that ye believe." The "labor" is faith. The "striving" is believing. Faith in Jesus Christ is the one only acceptable work in the sight of God. He that would be saved can do no more than accept Christ as his Saviour; and he must do no less.

Believe! Believe! Believe! The word runs through the teaching of Jesus like the murmur of the wind through a forest. Believe in what? In Christ. In his Messianic claim? Yes. In his doctrine? Yes. In his ethics? Yes. In his holy life and vicarious death? Yes. In his name? Yes. In brief and sum total, we are to believe in him. This is "the work of God."

Jesus said, "The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the gospel" (Mk. 1, 15). And again, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that disbelieveth shall be condemned" (Mk. 16, 15. 16). And again, "He that believeth on the Son is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John 3, 18).

What is it to believe in him? It is, when reduced to its lowest terms, to accept him as the very Son of God. It is to partake of him as one drinks water (John 4, 10-14); as one eats bread (John 6, 30-40). In all cases he is personally the object of faith; so that the rejection of the Son is the rejection of life (Matt. 21, 33-42). This is the fatal stumbling-block; as he said, "Blessed is he who shall not be offended in me" (Lu. 7, 23).

Is faith, then, a meritorious work? Not of itself. If it were, then salvation would still be of merit and not of grace: whereas it is so wholly a gift that all the glory must be ascribed to God. Paul says, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God" (Eph. 2, 8): and this is but an elaboration of what Jesus said, "No man can come unto me except the Father which sent me, draw him" (John 6, 44). And again, "No man knoweth who the Son is, but the Father: and who the Father is, but the Son, and he to whom the Son will reveal him" (Lu. 10, 22). And again, "Ye have not chosen me, but I have chosen you" (John 15, 16).

But faith has an adventitious value through its relation to the covenant of grace. This covenant is referred to in the sacerdotal prayer of Jesus: "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17, 1-3). It thus appears that certain ones are "given" by the Father to the Son as the fruit of the travail of his soul: a fact referred to in the prophecy; "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands; he shall see of the travail of his soul and shall be satisfied" (Isa. 53, 10). There are three parties to this covenant; the Father, who gives his beloved Son for the salvation of men; the Son, who agrees to endure the vicarious pain of the cross; and the sinner who,

on his part, must consent to receive the gift of salvation through him. This acceptance is faith; so faith is made the condition of the effectiveness of this covenant; and as such it is "the work of God."

Still further, faith becomes effective through its appropriation of Christ. By faith a man makes Christ his very own; so that, his life blending with the life of Jesus, he shares his destiny. He becomes one of those "many brethren" of whom Christ is "the first born"; and through him he receives the spirit of adoption whereby he cries, "Abba Father." This is life, spiritual and eternal life, "to know God and Jesus Christ whom he hath sent." The faith of a sinner is like the coupler which joins the locomotive to a loaded train. This coupler is of itself a vain and impotent thing; but when the juncture is made, it will draw a thousand tons.

And faith assumes another phase of value in becoming the source and inspiration of all good works. He who truly believes in Christ will instinctively seek to obey him. He who, through Christ, is brought into vital relations with the Father, will naturally strive to please him.

On the one hand faith implies an utter renunciation of all that savors of sin. "If any man will come after me, let him deny himself, take up his cross, and follow me" (Matt. 16, 24. 35). "Go, sell all that thou hast, and come and follow me" (Matt. 19, 21). "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple" (Lu. 14, 26); which is explained elsewhere in these words, "He that loveth father or mother more

than me is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it" (Matt. 10, 37-39).

But faith is more than renunciation. On the positive side it implies an absolute obedience. "Not every one that saith unto me, Lord, Lord! shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7, 21). This obedience is not rendered with a view to merit-making, but is a spontaneous expression of love and gratitude. The life of a true believer runs along the lines marked out in Xavier's familiar hymn:

"Thou, O my Jesus, thou didst me
Upon the cross embrace;
For me didst bear the nails and spear
And manifold disgrace.

Then why, O blessed Jesus Christ,
Shall I not love thee well?
Not with the hope of winning heaven
Or of escaping hell;

"Not with the thought of gaining aught
Or earning a reward;
But freely, fully as Thyself
Hast lovéd me, O Lord."

III. It remains to note some of the Objections which are urged against this doctrine of Justification by Faith. It is inevitable that such objections should be advanced, since we are naturally unwilling to receive something for nothing. We prefer not to be saved *gratis;* nevertheless we must be saved by grace or not at all. The cross is the *crux* of this argument;

and the cross has not ceased to be an offense since Paul said, "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God" (I Cor. 1, 22-24).

Objection First. "A salvation by faith alone antagonizes the divine truth and justice. The law is, 'Whatsoever a man soweth that shall he also reap.' And God has put his seal upon that law in saying, 'The soul that sinneth, it shall die.' "

Answer. The Law of Retribution is interrupted by the higher Law of Love. But this interruption is not made without a complete satisfaction of justice. The penalty which is rightly imposed upon the sinner is endured by Christ, who stands as his substitute before the offended law. "He was wounded for our transgressions, and bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed." All that he suffered was in our stead. No evasion is possible at this point. The word "vicarious" suggests a change of places. That which was due to the sinner is laid upon his substitute; to wit, the penalty of sin. At the cross the law is satisfied, justice is vindicated and God is enabled to be "just and the justifier of the ungodly." Thus "Mercy and truth are met together, righteousness and peace have kissed each other" (Ps. 85, 10).

Objection Second. "The love of God is so infinite that it requires no expiation. 'As I live, saith the Lord, I have no pleasure in the death of the wicked, but that all should turn unto me and live.' "

Answer. If it were possible for God to forgive without any satisfaction rendered to justice, which is doubted, such a salvation would not go far enough. A man would in that case go out into eternity as a ticket-of-leave man; delivered from prison, indeed, but merely on suspension of sentence. It is not sufficient that our guilt should be overlooked; it must be removed; and it can only be removed by expiation. Salvation is not like a bankrupt act; it is the cancellation of debt. Guilt is "blotted out." It is cast into the depths of an unfathomable sea. It is put behind the back of God, so that he remembers it no more against us. So Paul says, "You hath he quickened together with him, having forgiven us all our trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, taking it out of the way, nailing it to the cross" (Col. 2, 13. 14).

Objection Third. The saving power is not in the death but in the exemplary life of Jesus.

Answer. If this were true, then there is no significance in the constant emphasis which prophecy puts upon the necessity of Messiah's death; and the rites and ceremonies of the Jewish economy, which were everywhere stained with blood, meant nothing at all. In the teaching of our Lord he profoundly emphasizes the truth of these prophecies and their fulfilment in his passion. The red pathway of blood, which began at the protevangel and ran clear through to the visions of Malachi, is continued in the New Testament from the song of Simeon (Lu. 2, 34. 35) to the triumphant hymn of the redeemed in glory (Rev. 5, 9. 10).

Our Lord began his teaching with the announcement of his death, saying, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life" (John 3, 14. 15).—On the Mount of Transfiguration, in conference with Moses and Elijah, when he would naturally be supposed to dwell upon the most important theme in connection with his earthly life and mission, he spoke with them of "his decease which he should accomplish at Jerusalem" (Lu. 9, 31).—In his conversation with Zebedee's sons he asked, "Are ye able to drink the cup which I shall drink and to be baptized with the baptism which I am baptized with?" and he explained this "cup" and "baptism" by saying: "The Son of man cometh not to be ministered unto, but to minister and to give his life a ransom for many" (Matt. 20, 22-28).

On his last journey through Cæsarea-Philippi, when his face was set steadfastly toward the cross, he said plainly to his disciples that he must go to Jerusalem, suffer many things and be crucified; and when Peter exclaimed, "Be it far from thee, Lord; this shall not be unto thee!" he said, "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men" (Matt. 16, 21-23). These words of Peter recall the third temptation of Jesus in the wilderness, in which his adversary proposed to give him the kingdoms of the world for a single act of homage, thus obviating the necessity of enduring the cross (Matt. 4, 8-10). This is ever a Satanic suggestion, proceeding not from divine wisdom, but from human

policy; that is, "savoring not the things that be of God but those that be of men." All through the life of Jesus this was the great temptation constantly resisted,—to reach the kingdom in some other way than by dying for it.

On the night before his crucifixion he instituted the Lord's Supper; an ordinance which has no significance whatsoever, unless the power of salvation is in the vicarious death of Christ. "He took bread and brake it, and gave to his disciples, saying, This is my body, which is given for you; and he took the cup and gave it unto them, saying, This is my blood of the New Testament, which is shed for many for the remission of sins" (Matt. 26, 26-28). Here is a manifest reference to the sin-offering in which half the blood was sprinkled on the altar and the other on the congregation of the people; an ordinance which is known as "the Covenant of Blood" (Ex. 24, 6-8).—In the garden, when Peter drew his sword to defend Jesus from those who had come to arrest him, he said, "Put up thy sword! Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" (Matt. 26, 52-54).—On the cross, when the rulers derided him, saying, "He saved others, let him save himself, if he be the Christ, the chosen of God!" he patiently suffered on; because it was not possible for him to save himself and, at the same time, save sinful men (Lu. 23, 35). He must die, or they must die.—And when the great tragedy was over and his disciples were still in doubt as to the full significance of his death, he said, "O fools and slow of heart to be-

lieve all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" (Lu. 24, 26. 27).

Thus all along his ministry he emphasized the necessity of his cup of suffering and his baptism of blood. And thereon he laid the foundation of the great propaganda, when he said, "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Lu. 24, 46. 47).

Objection Fourth. The innocent cannot suffer for the guilty.

Answer. The proposition does not hold. The innocent are suffering for the guilty everywhere and all the while. Parents are suffering for their children, kings for their subjects, friend for friend. The largest portion of our pain is not our own. And the noblest thing in human nature is this capacity of sympathy. At this point the human touches the divine. It would be passing strange if the Heavenly Father were lacking in that which so endears his children to one another. Nay, the cross is precisely what we should expect of God.

But how can the benefit of this vicarious pain be justly placed to our credit? Let it be remembered that there are three parties to the covenant of grace, and three only. If the Father is willing to give his beloved Son to suffering and death; if the Son is willing to endure the passion of the cross in the sinner's behalf; and if the sinner, who is the party of the third part, yields an assent by faith; where in all the uni-

verse is there a being who is competent to enter an objection? Or on what ground could he enter it?

By way of practical application, now, there are certain questions which address themselves to every earnest soul. *First:* if this great doctrine of Justification by Faith is true, does it not precisely meet the deepest longing of humanity? Is it not just what the sinner wants? Or, as Coleridge would say, Does it not "find" him?

Second: is there any other way of escape from sin? There are many systems, but where in any of the world's religions or philosophies is there a suggestion for blotting out the record of the mislived past? This is what the Gospel proposes to do: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." If there be any other plan, I know it not.

"Lift up thy hand, O bleeding Lord!
Unseal the cleansing tide!
We have no shelter from our sin
But in thy wounded side."

And *third:* How shall we escape if we neglect so great salvation? This is the unanswerable question. The rejection of Christ is the unpardonable sin, in that it refuses the proffer, which is constantly being made by the Holy Spirit, of the benefit of the cleansing blood. If there is the remotest possibility that this doctrine of Justification by Faith is true, it behooves a thoughtful man to think long and earnestly before he rejects it.

LAST THINGS

XXII

MARANATHA

XXII

MARANATHA

If the teaching of Jesus as to his Second Coming has a vague and uncertain sound, it must be remembered that all prophecy is of that character, in the necessity of the case. The purpose of prophecy is not to set forth coming events with such exactness as would dispense with the necessity of faith. It aims not to gratify curiosity, but to awaken expectancy and desire. Thus there is concealment in the very process of revealing; so that the soul awaiting the *dénouement* with eagerness, cries when it comes: "How clear! And how could I fail to perceive it?"

To this end the narrative of prophecy is oftentimes complex by design, two or more events being inextricably mingled. As in Japanese art, there is a clear outline but little or no regard for perspective. The near and the distant seem as twin peaks of a single mountain, though there may be centuries between them. In the Messianic Psalms, for example, there is frequently an immediate reference to David with a remoter one to "David's greater Son."

The First Coming of Christ was predicted in terms so minute and particular that, as we look backward now, we wonder how any could have failed to interpret them; yet there was probably not a single soul in Israel, prior to the Incarnation, that clearly under-

stood them. The reason is obvious: these predictions were designedly enigmatic, so that the face of the Messiah was ever looking out as from behind a lattice. It was announced that he would be the seed of woman, yet the veritable Son of God; poor, yet making many rich; chiefest among ten thousand and altogether lovely, yet a root out of a dry ground, without form or comeliness; a man of sorrows and acquainted with grief, yet Wonderful, Counselor, the Mighty God, the Everlasting Father and the Prince of Peace; mocked, scourged, spit upon, put to an ignominious death, yet possessed of universal dominion and ruling his enemies with a rod of iron; led as a sheep to the slaughter, yet treading the wine-press of the wrath of God. What paradoxes are here! What enigmas! Here is a passing to and fro of various figures, a blending of the near and far, an interweaving of apparent contradictions which puts exact interpretation out of the question until the Incarnation shall make all clear.

We should naturally expect to find something of the same sort in prophetic utterances as to the Second Coming of Christ. His great Parousia discourse (Matt. 24 and 25) was addressed to the disciples in answer to three questions; namely, "When shall the Temple be destroyed?", "What shall be the sign of thy coming?", and "When shall the end of the world be?" In this discourse the three events referred to are inextricably blended; and, while this is precisely what we should look for, it is a singular fact that it has occasioned, in some quarters, a practical rejection of the truth. There are those who, being unable to disentangle the mingled threads, insist that Christ

himself was in doubt, and that his apostles, who afterward wrote concerning the same matter "as they were moved by the Holy Ghost," rested under a misapprehension as to the time and manner of his appearing. Yet if there is any force in analogy, these prophecies of the Second Coming should, like those of the First Coming, be incapable of clear solution until the occurrence of the event. The fact that, in the course of passing years, hope deferred would give rise to unbelief was distinctly foretold; as where Peter says, "There shall come in the last days scoffers, walking after their own desires, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the world. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come unto repentance. Wherefore, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (2 Pet. 3, 3-18).

But there are some things in these promises, which may be clearly known and affirmed with certainty. We are not prepared to fall in with those who, fascinated by the occult, profess to be able to interpret such prophecies as accurately as if they were a record of the past. We are bound, however, and with this let us be content, to accept so much of the outline as is clearly presented to our view.

To begin with, we may be quite confident that the

Second Coming is a Foreordained and Certain Fact. Not only so, it is a fact of immense importance to the practical life of Christ's followers; else would he not have emphasized it as he did. And here we note a distinct loss to the Christian thought and experience of our time. It was natural, no doubt, that the early Christians should make much of the Second Coming. They were so near to Christ's earthly life; they had suffered so much for their devotion to him; they saw so many of their friends led to martyrdom for the truth's sake; they prayed so earnestly for vindication, crying, "O Lord, how long?" Hid in the catacombs and among the fastnesses of the hills, they strengthened one another by the hope of his appearing. Their morning greeting was *Maranatha!* "The Lord cometh!" It was inevitable, perhaps, that in the course of centuries the edge of this desire and expectancy should wear off. But this, I say, is a distinct loss. It is greatly to be feared that many Christians waive all consideration of this important doctrine, because it is difficult to understand, and so lose the inspiration that should come from it. There is no room for question as to the mind of Jesus. Over and over again he admonishes us to be on the *qui vive.* He would have us ever watchful and prayerful in view of it. The words of the apostles, also, concerning this event are to be received as no less trustworthy than those of Jesus himself, since they were written by the inspiration of the Spirit, of whom he said, "He shall lead you into all truth," and verified by his own statement, "He that heareth you, heareth me." We are, therefore, bound to believe what they said precisely as if Christ himself had said it.

We are not at liberty to explain away the prophecies of his final appearing by saying that they are fulfilled in his coming from day to day. It is true that Christ comes in many ways. There is his gracious coming; as when he draws near to the sinner seeking pardon and to the Christian desiring new measures of grace: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him" (John 14, 22. 23). And there is his sympathetic coming, to those who are passing through the valley of Baca: "I will not leave you comfortless, I will come to you" (John 14, 18). And there is his dynamic or administrative coming; "All power is given to me in heaven and in earth; go ye, therefore, and teach all nations and, lo, I am with you alway, even unto the end of the present order of things" (Matt. 28, 18-20). And there is, also, his coming at death; a fact exemplified at many bedsides where failing voices murmur, "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." But beyond these and above them all, there is his final, apocalyptic coming: a fact indubitable; the focal point of history and the consummation of all earthly events; of which we sing:

"Lo, he comes with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending
Swell the triumph of his train.
Hallelujah!
God appears on earth to reign!"

We shall be helped to a clear understanding of our Lord's method in these apocalyptic predictions by tak-

ing note of two movements in nature and grace. In nature these movements are known as Evolution and Catastrophism. All things advance by the calm processes of natural law for years or centuries, until, on a sudden, there occurs a mighty convulsion, an upheaval of the elements, by which the face of nature is transformed in a single day. So in history: the procession of causes and effects goes on for a while as steadily as the recurrence of the tides or the revolution of the stars. Then suddenly there comes a revolutionary event, such as the conversion of Constantine, the signing of Magna Charta, the Reformation, Waterloo, the discovery of Printing, the sailing of the Pinta; and, lo! a century of history is made in a brief period of time.

Now Christ in the prophecies of the coming of his kingdom has reference to both of these movements. He sets forth Evolution in the Parables of the Leaven and the Mustard-seed; in which the laws of the moral universe are represented as subsidizing all things to the final consummation. The kingdom rises, like Solomon's temple, without the sound of hammer or of ax. But here and there along the way are convulsionary events which leap over centuries. Such was the miracle of Pentecost, by which three thousand souls were added to the Church in a single day. It is probable that this was in the mind of Jesus when he said, "Verily I say unto you, There be some standing here, which shall not taste of death, until they see the Son of Man coming in his kingdom" (Matt. 16, 28). For Pentecost was, indeed, the trumpet blast that gave the signal for the advance to the conquest of the world.

Another of these overturnings was the destruction of Jerusalem, with its awful signs of "blood and fire and vapor and smoke." It may be that, in the prophetic blending of near and distant events, our Lord referred to this when he said, "Verily, I say unto you, This generation shall not pass away till all these things be fulfilled" (Matt. 24, 34). It was an utter ignorance of this canon of prophetic interpretation which led Gibbon to insist that Christ expected the world to come to an immediate end. In such passages as this: "When ye shall see the abomination of desolation standing in the holy place, then let them which be in Judæa flee into the mountains" (Matt. 24, 15), it is obvious that the reference is to the destruction of Jerusalem and not to the remoter coming of the Kingdom of Christ. But above all these confusions the ultimate fact stands out like the loftiest peak in an Alpine landscape: "When the Son of Man shall come in the clouds of heaven with power and great glory!" Then shall be brought to pass the prophetic vision of Daniel in which he saw the thrones of the Great Powers rising, flourishing, tottering to their fall, and succeeded by the throne of the Ancient of Days, "to whom was given dominion and glory and a kingdom, that all peoples and nations and languages should serve him" (Daniel 7, 1-14).

But further, the teachings of Jesus entitle us to speak with confidence as to the Manner of his Coming. It is written that when the disciples, on the Mount of Olives, followed him with eager eyes as he ascended into the heavens, "Behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This

same Jesus which is taken from you shall so come in like manner as ye have seen him go into heaven" (Acts 1, 9. 10). "He shall so come." And Jesus himself makes his meaning clear.

"Ye shall see him come:" *hisce oculis;* "with these eyes!" (Matt. 24, 30).—He shall come in the clouds of heaven. So Paul: "The Lord shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God: then we which are alive and remain, shall be caught up; so shall we ever be with the Lord" (1 Thess. 4, 16).—He shall come with a retinue of angels; angels, archangels and saints triumphant! Never was king followed by a retinue like this! The waiting church shall join with the rejoicing hosts of heaven to welcome him to his glorious reign among the children of men.

We are advised that his advent will be accompanied by three stupendous events. One of them is the Resurrection of the Dead: "For the hour is coming in which all who are in the grave shall hear his voice and shall come forth" (John 5, 28). The saints "who are alive and remain unto the coming of the Lord shall not prevent them who are asleep; for the dead in Christ shall rise first (that is, before the translation of the living saints); then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air" (I Thess. 4, 15-17).

The second of these concomitant events is the Judgment. The Lord, appearing in the clouds of heaven, shall take his place upon his throne; the risen dead shall appear before him; and he shall separate them "as a shepherd divideth the sheep from the

goats"; saying to those on his right hand, "Come ye blessed of my Father," and to those on his left, "Depart from me."

And the third event is "the End of the World"; as Peter says, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up" (2 Pet. 3, 10). The purpose of this conflagration would appear to be not destruction but purification; since it is to be followed by "the new heavens and the new earth, wherein dwelleth righteousness"; of which it is written, "The tabernacle of God shall be among men; and he will dwell with them and they shall be his people; and God himself shall be with them and be their God."

As to the time of this glorious coming of Christ we are left wholly in uncertainty. On the last day of his earthly life he was asked by his disciples, "Lord, wilt thou at this time restore again the kingdom to Israel?" And he said unto them, "It is not for you to know the times or seasons which the Father hath put within his own power" (Acts 1, 6. 7).

He elsewhere says that he himself did not know the time of this event: "But of that day and hour knoweth no man, no not the angels in heaven, neither the Son, but the Father" (Mark 13, 32). In his state of humiliation he had laid aside the exercise of his divine attributes, except so far as they were necessary to the accomplishment of his redemptive work. This was a part of that "emptying" which occurred when he took flesh upon him. The time of his Second Coming was one of the things which he chose not to know. This being so, it is impossible, on the one hand, that

he should have believed his coming to be in the immediate future, as some assert; or, on the other hand, that he should have intended us to know the exact time of it.

But if it were impossible that his disciples should know, it follows that it is useless for us to speculate about it. Why then should we call ourselves "Premillenarians" or "Postmillenarians"; since it is impossible for us to tell (even within a thousand years) the time of his appearing? The sole reference to the Millennium (Rev. 20, 1-8) is not such as to warrant a chronological dogma. To those who undertake to draw definite conclusions from designedly indefinite expressions, such as "generations," "time and times and half a time," there is a sufficient answer, "The kingdom of God cometh not with observation." And "if any man say, Lo here or Lo there, believe him not."

But this is certain: the Second Coming, whenever it occurs, will be sudden and unexpected; "for as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24, 27). And "as it was in the days of Noah, so shall it be also in the days of the Son of man; they did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17, 26-30). The same truth is set forth in the Parable of the Ten Virgins; "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25, 13); in the Parable of the Pounds

(Matt. 25, 14-31); and of the Goodman whose house was broken up (Matt. 24, 43). "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (I Thess. 5, 2).

But while we are left in such uncertainty as to the precise time of our Lord's coming, we are definitely informed that it is to be preceded by certain signs. One of these is a spiritual ebb-tide: "For the day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God" (1 Thess. 2, 3. 4). The Antichrist, here referred to, has been variously interpreted, at different times, as Popery, Arianism, the spiritual indifference of the Dark Ages, the prevalent infidelity at the closing in of the eighteenth century, the hostility to the Scriptures at the present time, and in other ways.

Another of the signs antecedent to the triumphal advent of Christ is the universal diffusion of the gospel; as he said, "The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24, 14). It is an impressive and suggestive thought that Christ delays his coming until his people shall have fulfilled their great commission; "Go ye into all the world and evangelize."

The last sign is the conversion of the Jews. Our Lord wept over Jerusalem, saying, "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord'"

(Matt. 23, 38. 39). On the third day prior to this utterance Jesus had made his triumphal entry into Jerusalem and the Jews had caviled at those who cried, "Hosanna, to the Son of David!" He here gives us to understand that at his final coming the Jews themselves shall join in the universal acclamations to Jesus as the Christ.

What are the practical lessons? We are to believe in the certainty of this event. A crown of righteousness awaits those who "love his appearing" (2 Tim. 4, 8).—We are to watch for it with great expectancy. Watch! Watch! Watch! How the word rings through the teachings of Jesus! How it shines like a warning beacon on the heights!—And we are to do our utmost by faithful service to speed the coming day. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all godliness; looking for and hasting unto the coming of the day of God?" (2 Pet. 3, 11). The Bridegroom will not come until his Bride is ready for the nuptials. He must claim her "without spot or blemish or any such thing." He bends over her, as she lies sleeping in the city gates, unmindful of her covenant, and cries, "Awake, awake, O daughter of Zion! Shake thyself from the dust! Loose thyself from the bands of thy neck and put on thy beautiful garments!" When the church is ready, her Lord will come; the feast will be spread and the voice of the angel will be heard, saying, "All things are ready; come to the marriage!"

I do not believe, however, that Christ will forever wait upon the slow methods of his people. When they shall have shown a realizing sense of their high privi-

lege and solemn responsibilities as expressed in their great commission; when they shall all with one accord go forth to occupy strategic points and carry the Gospel to the uttermost parts of the earth, he will doubtless make bare his arm and interpose to bring in "the restitution of all things." Will there be another Pentecost, a stupendous Pentecost, in which not three thousand souls but nations shall be converted in a day? When that occurs Maranatha will be taken out of prophecy and put into history. Those that are alive and remain upon the earth will see the heavens part asunder and cry, "Behold, the Lord is here!" Then none shall need to say, "Know thou the Lord!" The wilderness and the solitary place shall be glad because of him. The desert shall rejoice and blossom as the rose. The trees of the field shall clap their hands before him. Souls will come flocking to him as doves to their windows. The flocks of Kedar shall be gathered together unto him; the rams of Nebaioth shall minister unto him; the isles shall wait for him. The ships of Tarshish shall come, bringing the silver and gold with them, unto the name of the Lord their God. And his glory shall cover the earth as the waters cover the sea.

XXIII

THE RESURRECTION

XXIII

THE RESURRECTION

The universality of the teaching of Jesus is a source of constant surprise. It touches every point in the horizon of human life. It embraces a complete system of doctrine and ethics. This Man was a handicraftsman, untaught in the curriculum of the schools; yet what philosophy is here! His discourses were few and brief; yet how comprehensive! He wrote no book nor treatise, his words being transmitted by a chosen group of his disciples to succeeding ages; yet, in comparison, the voluminous writings of other sacred teachers are mere tractates on fractions of truth.

This is not to say that every truth, in doctrine and ethics, was set forth by Jesus *in extenso*. For obvious reasons, this was both impossible and unnecessary. He frankly said to his disciples that some things were held in reserve because they were not able to bear them as yet. It is obvious that their full presentation would have prejudiced his case not only with his disciples but with others whom he sought to win. Such was the doctrine of the Resurrection, which he set forth in mere outline; leaving it to be filled out subsequently in detail and particular by

apostles who were to write inerrantly under the control of the Spirit of God.

Nor was it necessary that this doctrine of the Resurrection should at that time be presented in full; since it was commonly held among all nations as a necessary conclusion from the analogy of nature. *Mors janua vitæ* was a Roman proverb. The Greeks were accustomed to place an obolus under the tongue of one dead, to pay his ferriage across the Styx. The Egyptian custom of mummying the dead was due to a belief that their bodies would be needed and called for in the future life. The same opinion was generally entertained by the Jews, being in line with the plain teaching of their Scriptures; though the Sadducees, the freethinkers of that time, denied it.

On the last day of Christ's public ministry a delegation of these Sadducees approached him with one of their stock questions, the Problem of the Sevenfold Widow. It was on this wise: A woman had married seven brothers in succession, all of whom were dead; "Now in the resurrection, whose wife shall she be of the seven?" The answer of Jesus was brief but comprehensive. He reminded them that carnal relations would obviously be impossible in the spiritual life; and charged them with a twofold error in not knowing the Scriptures nor the power of God (Matt. 22, 23-33).

As to the Scriptures, one quotation sufficed him: "Have ye not read how God spake to Moses from the burning bush, I am the God of Abraham and the God of Isaac and the God of Jacob? God is not the God of the dead, but of the living" (Matt. 22, 31. 32). The words addressed to Moses referred to a covenant

with the Patriarchs: but is it not clear that God enters into covenant not with perishable birds and beasts and creeping things, but with immortal men? No doubt other passages might have been adduced; but inasmuch as Jesus received the Scriptures as ultimate authority, a single unequivocal excerpt was conclusive and enough for him.

The second error of the Sadducees was still more fatal to a just apprehension of truth: "Ye know not the power of God." The doctrine of the Resurrection is confessedly beset by real difficulties, the same being true of every spiritual fact: but the Gordian knot is cut by faith in the omnipotence of God, of whom it is written, "Nothing is too hard for him." The Sadducees were not alone in their suggestion of practical "absurdities" in the doctrine. The free-thinkers of our time speak in precisely the same way. —A man is eaten by a lion; the lion dies in the desert and his carcass fertilizes the roots of a palm-tree; a troop of Bedouins coming that way gather the dates of the palm and carry them to the uttermost parts of the earth; is it to be supposed, now, that the scattered atoms of that dead man are to be reassembled in the great day? But why not? Is the God who created the body out of nothing unable to reconstruct it? Can He who originally lit the flame not rekindle it? His wisdom and power are immeasurable. "Ye do err, not knowing the power of God!"

There is one class of passages in the teaching of Jesus which superficially seem to allow the thought of conditional immortality. As when he said to the people, after the miracle of the loaves, "I am the bread of life; he that cometh to me shall never hunger,

and he that believeth on me shall never thirst. And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life; and I will raise him up at the last day."—And again, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day" (John 6, 40-54). This group of passages is much quoted by those who assert that the death which is to be inflicted upon the ungodly is literal death—that is, annihilation or extinction; and that the resurrection with subsequent immortality is exclusively for those who believe on Christ. Let it be observed, however, that our Lord makes no assertion whatever as to the impenitent in the discourse referred to, but leaves the way open for other words. And it is a just and common rule of interpretation that one portion of Scripture is to be understood by comparison with another. Did Christ then have anything else to say, as to the destiny of those who do not believe in him?

In his address to those who found fault with the healing of the cripple at Bethesda on the Sabbath, he emphasized his authority as the indubitable Son of God, adding, "Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this: for the hour is coming, in the which all that are in the

graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5, 25-29).

He here teaches that "all" are to be raised from the dead: as Daniel said, "Some to everlasting life and some to shame and everlasting contempt"; and as John the Evangelist intimated, "I saw the dead, small and great, stand before God." The words of Jesus elsewhere are to the same effect; "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. And he shall say unto them on his left hand, Depart from me into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal" (Matt. 25, 31-46).

We are led to infer also that the Resurrection is to occur at a definite time. He says, "The hour cometh." He speaks of "the day" and "the great day." It is a narrow and wizened sort of interpretation that would limit this time to the small dimensions of a solar day. Let it suffice that there is to be a definite occasion when the multitudinous army of the earth's population shall simultaneously come forth from the sepulchers of the ages.

"Great God! What do I see and hear?
The end of things created;
The Judge of all mankind appear
On clouds of glory seated!
The trumpet sounds, the graves restore
The dead whom they contained before:
Prepare my soul to meet Him!"

It is clear also that Christ teaches the resurrection of the body. All "who are in their graves" are to come forth. No mode of interpretation can successfully explain away the fact that there is a real connection of some sort between the body that goes into the grave and that which comes out of it. The word "resurrection" is meaningless, except in this view. It will not do to say that there is only a spiritual resurrection. Something "rises." What is it? We do not affirm that every atom which enters into the physical frame is to be used in the structure of the resurrection body; but at the least we are bound to say that the body which is laid away in the grave furnishes the germ of that which shall be. This is the proposition for which Paul contends: "But some man will say, How are the dead raised up? And with what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased him, and to every seed its own body" (I Cor. 15, 35-50). The farmer does not plant a stalk with leaves and bending head, but a grain of wheat, whose identity is preserved in the stalk growing out of it. The important matter is that the vital connection shall be kept up. The emphasis is upon

the words, "to every seed its own body." It is impossible to conceive how the statement of Christ, as thus elaborated by Paul, can be received by those who deny a physical resurrection. It is frequently said that Christ "laid no stress on the resurrection of the body." True, he did not multiply words concerning it; but in his statement as to the dead coming forth out of their graves, he distinctly and undeniably affirmed it. Furthermore, he stood sponsor for all that Paul and the other apostles were to say concerning it. And in this he pressed home the analogy of nature and touched a sensitive chord in the universal heart.

> "The insentient seed,
> Buried beneath the earth,
> Starts from its dusty bed,
> Responsive to the voice of Spring
> And covers mead and mountain,
> Fields and forests, with its life.
> Myriads of creatures, too, that lay
> As dead as dust on every inch of ground,
> Touched by the vernal ray,
> Spring from their little graves, and sport
> On beauteous wings in fields of sunnied air.
> Shall this be so? Shall plants and worms
> Come forth to life again? And O, shall man
> Descend into the grave to rise no more?
> Shall he, the master of the world,
> Image and offspring of the fontal life,
> Through endless ages sleep in dust?"

We come now to the teachings of Christ at the grave of Lazarus (John 11, 1-44). Our Lord said to the bereaved sisters, "Your brother shall rise again"; to which Martha answered, "I know that he shall rise again at the last day." Then Jesus said, "I am the resurrection and the life; he that believeth

in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." These words contain a side reference to that spiritual resurrection which is here and now, in the revivifying of souls dead in trespasses and sins; but they have a distinct bearing also on the final resurrection. The raising of Lazarus was a foregleam and prophecy of that which is to occur at the great day. The man who could create a blade of grass would demonstrate his power to make a meadow. The scientist who in his laboratory could mould one single luminous sphere, develop it to massive proportions and fling it out upon its orbit in infinite space, would prove his power to make a universe. By the same token, he who raised Lazarus from the dead gave evidence of his ability to quicken the vast multitude who repose in God's acre. The complement of that miracle is in the vision of Ezekiel: "I stood in the midst of the valley which was full of bones; and, lo, they were very dry. And the Lord said unto me, Can these bones live? I answered, Thou knowest. And he said, Prophesy unto the wind, Thus saith the Lord, Come from the four winds, O breath, and breathe upon these slain, that they may live! And I prophesied as he commanded me; and, behold, they stood upon their feet, an exceeding great army" (Ez. 37, 1-10).

All the teaching of Jesus with respect to this doctrine is strongly fortified by what he has to say concerning his own triumph over death. On being asked for a sign, he said, "Destroy this temple and in three days I will raise it up"; and it is added, "He spake of the temple of his body" (John 2, 18-21). And when

again a sign was called for, he answered, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas; for as Jonas was three days and three nights in the whale's belly; so shall also the Son of Man be three days and three nights in the heart of the earth" (Mar. 12, 38-40). At other times he spoke yet more plainly; as when he said to his disciples, "The Son of Man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again" (Matt. 16, 21; 17, 23; 20, 19; Mk. 8, 31).

It is true that these predictions were not understood at the time by his disciples (Mark 9, 9. 10); but they were remembered after his crucifixion (Lu. 24, 5-8). And his enemies also recalled them; the day after the crucifixion they came to Pilate saying, "Sir, we remember that this deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulcher be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead" (Matt. 27, 63. 64). The watch was thus secured, and sepulcher was closed with the imperial seal. The sentinels on that memorable night were at their post, when a light flashed out of heaven and they fell as dead men. The stone was rolled away from the sepulcher and Jesus came forth, wiping the death-dew from his forehead. A troop of angels thronged his chariot wheels and bore him aloft, while heaven resounded with the cry, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in!"

And because he liveth we shall live also. It is impossible to emphasize too deeply the vital connection between the physical resurrection of Jesus and our own. We may not say that his resurrection is the effective cause of ours; but its evidential value is immeasurable. The assurance of our resurrection is in the fact that he "brake the bands of death." The sheaf of wheat which was brought by the Jewish farmer to the Temple as an offering of the first fruits was a prophecy of the full ingathering of the harvest. So Sir Walter Raleigh, on the night before his execution, strengthened his faith against the hour of dissolution, in these words: "I have recalled the wisdom of Plato and Socrates in vain: my only assurance is in the resurrection of Christ." That same night he wrote in his prayer-book:

"E'en such is Time that takes in trust
Our youth, our joys and all we have,
And pays us back in sordid dust;
Who in the dark and silent grave,
When we have lived out all our ways,
Shuts up the story of our days.
But from this earth, this grave, this dust,
My God will raise me up, I trust!"

It would be quite proper to adduce in this connection the teachings of the apostles; for theirs are indeed the complement of the teachings of Christ. He promised to give them his Spirit in order that they might formulate this with other doctrines; and he said, "He that heareth you heareth me."

It will suffice, for our present purpose, to call attention to the great argument of Paul (I Cor. 15) in which he shows with consummate logic how the res-

urrection of Christ was in demonstration not only of his own divinity and power to save, but of the validity of preaching and of the trustworthiness of that "lively hope" which is entertained by all who believe in him. And where, in all literature, is anything grander or more inspiring than this? "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound and the dead shall be raised incorruptible. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15, 51-58).

Our faith is not vain. Our preaching is not vain; our labor is not vain; our hope is not vain. We stand among the sepulchers of those who lie in God's acre, and say confidently, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." There is no waste. There is no failure. There are no broken columns and quenched torches of life. There are no heaven-inspired plans that come to naught. "Does death end all?" Nay, death is but the beginning of all. Life here is but the vestibule of life forever. We lay away our loved ones in the tomb, saying, "Earth

to earth, ashes to ashes, dust to dust"; but, blessed be God! we "look for the general resurrection and the life of the world to come through our Lord Jesus Christ; at whose advent the earth and the sea shall give up their dead and the corruptible bodies of them that sleep in him shall be made like unto his own glorious body." And above all sounds of weeping we hear the voice of him who said, "I am the Resurrection and the Life!"

XXIV

THE DAY OF JUDGMENT

XXIV

THE DAY OF JUDGMENT

The Judgment is a universal concept. It is found in all the false religions, except that of Confucius, which has no place for God or immortality. It runs through and through the Old Testament, where it is constantly associated with the coming of Christ; as in Psalm 96: "Say among the heathen that the Lord reigneth. Let the heavens rejoice and let the earth be glad! Let the sea roar, and the fulness thereof! Let the field be joyful, and all that is therein! Then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." In the mind of Israel all such prophecies had reference to the avengement of their national wrongs and the restoration of their political glory. The Son of David was to tread their enemies under foot and rule the nations with a rod of iron. This was the Judgment as they conceived it.

But Christ, at his coming, gave its proper significance to this event. He projected it upon the skies and invested it with stupendous import. In his great Parousia discourse, he spoke in unmistakable terms of a Great Assize at which there would be a final adjustment of affairs; as in this passage: "The Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he

shall separate them one from another as a shepherd divideth his sheep from the goats" (Matt. 25, 31. 32).

We are left in uncertainty as to many particulars of the Judgment, our Lord's prophecy being designedly interwoven with predictions of the destruction of Jerusalem and the Pentecostal miracle: but some things stand out in bold relief and may be affirmed without misgiving.

I. The Fact. There can be no misunderstanding of Christ's words as to the Judgment (Lu. 10, 14) and "the Regeneration," or restitution of all things (Matt. 19, 28); or of those parables in which he vividly portrays the thrilling events of the Great Day.

And this is in clear accord with the universal intuition. The doctrine of the Judgment is not derived from the teachings of Christ; he simply puts his official imprimatur upon it. The thought is involved in the very conception of God. If the present confused order is a complete economy, then the world is governed either by chance or—which is a contradiction of terms—by an unjust God. If there is a Supreme Being in the universe, he must, as Anne of Austria said, be "a sure paymaster."

The thought of Judgment is also derived from the nature of man; who is made in God's likeness and, as a normal being, is bound to have the full benefit of law. The lower orders are not so: if a dog shows himself to be incorrigibly vicious, he is shot, and that ends it; but immortal man cannot be disposed of in that way. He demands justice; and his Maker is bound, by the necessity of his nature, to grant it.

II. The Judgment is to occur at a Definite Time. Christ refers to it as "the Great Day," "the Day of

the Lord," "the Last Day," and "That Day." *Dies iræ, dies illa!*

> "Great Day for which all other days were made:
> At thought of thee each sublunary wish
> Lets go its eager grasp, and drops the world,
> And catches at its reed of hope in heaven.
> Already is begun the Grand Assize
> In thee, in all. Deputed conscience scales
> The dread tribunal and forestalls our doom,—
> Forestalls, and by forestalling, proves it sure."

It is frequently said that the Judgment is now going on. This is true only so far as that oftentimes the consequences of sin are felt here and now. "The bones of the wicked are full of the sins of their youth." He who violates a physical law is pretty certain to incur the ills that human flesh is heir to.

It cannot be allowed, however, that the present order is complete. This was the error of Job's friends, who maintained that God governs the world upon a principle of minute retribution, so that every man is rewarded or punished here according to his works. On the contrary, the present order is one of vast confusion. The wicked are not seldom exalted, so that they flourish like a green bay-tree: while the righteous go mourning all their days. How shall this be accounted for? Augustine says: "If no sins were punished in this present time, we should conclude that there is no God; but if all sins were punished here and now, we should conclude that there is to be no Judgment." As matters are, we are constrained to follow the argument to its logical conclusion, which is the Judgment Day.

It is scarcely necessary to say that the word "Day"

used in this connection is to be taken in its larger sense, as indicating a definite time. It is called "the Last Day" because it occurs upon the border line between time and eternity, closing the temporal order. Present events are marked off by the swinging of the pendulum; there will be no chronometer in eternity. The procession of days will close with the Last Day. When the great angel shall stand, one foot upon the sea and the other upon the land, crying, "There shall be time no longer!" then the books will be opened and there will be a "restitution of all things."

III. Christ will be the Judge. "He shall sit upon the throne of his glory." During his earthly ministry he disavowed the judicial function. He said, "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3, 17): and again, "I am come not to judge the world, but to save it" (John 12, 47). He refused to arbitrate a dispute about an inheritance, saying, "Man, who made me a judge or a divider over you?" (Lk. 12, 14). In the case of the woman taken in adultery, he said, "Neither do I condemn thee; go, and sin no more" (John 8, 11).

But he distinctly asserts that in the rounding up of the present dispensation he will assume and alone exercise this function: "For the Father judgeth no man, but hath committed all judgment unto the Son" (John 5, 22); "and hath given him authority to execute judgment, because he is the Son of man" (John 5, 27). As Son of man, that is, Messiah, he only is qualified to open the Book of Judgment: "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast

slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us kings and priests unto our God" (Rev. 5, 9). As God, he knows man through and through; and as man, he is able to sympathize with us. We say in common parlance, every man is entitled to be judged by his peers; and, so far as this is concerned, there will be no occasion for complaint in the Great Day.

The fact that the Redeemer is to sit upon the throne of judgment is fraught with fearful omens for those who reject him. "They shall look on him whom they pierced"; and the thought of their base folly and ingratitude will overwhelm them, so that they shall cry to the mountains and rocks, "Fall on us and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb!"

But there is infinite comfort in this thought to those who have loved and followed Christ. Their Saviour is their Judge; their Judge is their Advocate. In John's vision of the glorified Christ he says, "When I saw him I fell at his feet as dead: and he laid his right hand upon me, saying, Fear not; I am he that liveth, and was dead; and, behold, I am alive forevermore; and have the keys of death and hell" (Rev. 1, 17. 18).

IV. As Christ is to be the Judge, so the assembled nations shall be the Jury. "And before him shall be gathered all nations." A vast assemblage! "Just behold that number!" The small and great; the just and unjust; all ages and generations of the children of men! The General Assize is come: the trumpet gives the summons: Oyez! Oyez!

"From Adam to the youngest heir
Not one shall 'scape the muster-roll:
Each, as if he alone were there,
Shall stand, and win or lose his soul."

The trial will be public. The books will be opened before the great assembly. Off with all masks! There will be no concealments on that day. Men walk in dominoes and disguises here; but there every one will be seen *in propria persona*. "For there is nothing covered that shall not be revealed, and there is nothing hid that shall not be known" (Matt. 10, 26); and, "Whatsoever ye have spoken in darkness shall be heard in the light; that which ye have spoken in the ear in closets shall be proclaimed upon the housetops" (Lu. 12, 3).

V. The principle upon which the Judgment will be administered is Impartiality. The criterion will be an even balance.

"In the corrupted currents of this world
Offense's gilded hand may shove by justice;
And in worst times the wretched price itself
Buys out the law. But 'tis not so above;
There is no shuffling there; the action lies
In its true nature; and we ourselves shall be compelled,
E'en to the teeth and forehead of our faults,
To give in evidence."

Justice, perfect and absolute! No mercy then, but adjudication under the exact terms of law. We are now living under grace; but this is a probationary period, and death ends it. Here we may make an appeal from justice to grace: but there will be no appeal in that day. The administration of justice will be so perfect, so impartial, that the worst sinner in the uni-

verse will be quite satisfied that the Judge has dealt fairly with him.

But justice means death; as it is written, "The soul that sinneth, it shall die." It is true that "he that doeth the law shall live by it"; but where in the world is there a man who has kept the law? By the deeds of the law, therefore, shall no flesh be justified; for "there is none that doeth good, no not one."

Are none to be saved, then? Yes; multitudes. And they shall be saved in strict accordance with justice and under the most rigid terms of law. All who have believed in Jesus Christ shall enter into life. He will appear as their Advocate, saying, "I was wounded for their transgressions and bruised for their iniquities; I bare their sins in my own body on the tree; I vindicated the Law; I satisfied Justice in expiating the penalty of their sin." They shall, therefore, go free. So shall God be manifestly "just and yet the justifier of the ungodly"; that is, of such as have complied with the conditions of his grace, by accepting Christ and putting their trust in him.

In one of Luther's sermons he relates a dream, in which he seemed to stand before the Judgment bar. The books were opened and he saw his name, recorded with a long catalogue of sins. The adversary, at his elbow, said, "Behold what thou hast done! Sins of omission and commission; sins thoughtless and deliberate; sins black and many; there is no hope for thee!" But to his great relief he saw, written across the page, "The blood of Jesus Christ cleanseth us from all sin." So the touchstone of salvation is faith in Jesus Christ. "He that believeth hath everlasting life" (John 3, 36).

But this faith is to be measured by its results; as the Lord said, "By their fruits ye shall know them"; and, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7, 21-29). Let it be remembered, however, that the one work which is acceptable before God is acceptance of his grace; as Jesus said, "This is the work of God, that ye believe on him whom God hath sent." And all good works consequent upon this faith are such as proceed from gratitude to Christ and find their terminus in him. He gave a definition of a good work when he said to the disciples, who murmured because a certain woman had anointed him with precious nard, "Let her alone, she hath wrought a good work *on me*." And again, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." In other words, as the one unpardonable sin is the rejection of Christ, unpardonable because it shuts the only door of mercy that was ever opened; so the one saving work, far-reaching and comprehensive, is the life beginning in faith and spent in the service of Christ.

But what of those who have never heard of Christ or his Gospel? What is to become of the heathen? The God of justice will deal fairly with them. They will be judged by their light and not ours. The circumstances of their case will be duly considered; and no one among them will have reason to complain of the outcome. The lines of procedure are laid down in the Parable of the Householder and his Servants: "And that servant which knew his lord's will and did it not and prepared not himself, neither did according

to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given of him shall much be required" (Lu. 12, 47. 48). There are to be grades of punishment and degrees of happiness in eternity: and these will be meted out, not indiscriminately, but with a due regard for all the circumstances of each individual case.

There is deep meaning in these words: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." The people of Tyre and Sidon had only the light of nature and "the law written in their members" to live by; but the inhabitants of Chorazin and Bethsaida knew the gospel and rejected it. And again, "The queen of the South shall rise up in the Judgment with the men of this generation and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.—The men of Nineveh shall rise up in the Judgment with this generation and shall condemn it; for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here" (Lu. 11, 31. 32).

VI. The Final Separation; "He shall separate them as a shepherd divideth his sheep from the goats." This is indicated also in the Parable of the Threshing-floor; tares to the fire, and wheat to the garner (Matt. 13, 37-43).—And in the Parable of the Talents; to the faithful servant, "Well done; enter thou into the joy of thy Lord"; to the unprofitable servant,

"Cast ye him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 25, 14-30).—And in the Parable of the Ten Virgins; "They that were ready went in unto the marriage, and the door was shut." The wise are making merry within; the foolish are standing knocking, and crying vainly, "Lord, Lord, open unto us!" (Matt. 25, 1-12).—And in the Parable of Dives and Lazarus; "It came to pass that the beggar died and was carried by angels to Abraham's bosom; the rich man also died, and in hell he lifted up his eyes; and between them there is a great gulf fixed" (Lu. 16, 19-31). Thus every man goes to "his own place"; that is, to the place for which his character has fitted him.

The question whether this separation is to be local or not is of slight moment. We cannot speak of eternal facts in the terminology of time and space. The important matter is that the separation will be real. I know a man and wife who have lived under the same roof for fifty years, and have yet been as far apart as the poles. It is clear that the righteous and unrighteous shall have nothing in common in the future life; they shall pursue eternally diverging paths, because they are at odds in the matter of supreme importance, that is, their relation with God.

One thing remains to be said: it is of God's mercy that we are warned in time. As yet we are living in the dispensation of grace. Life is offered *gratis* to all who will accept it. We may prefer to take our chances under the law. We may reject grace and insist on justice. This is for us to say. It is written of God that "he will not turn aside the right of a man from before the face of the Most High." But if a

man is afraid of justice and wants mercy, he must accept it here and now. There will be no appeal from Law in the Great Day.

It is said that the people of St. Pierre, in the Island of Martinique, have heard the ominous rumbling of the volcano of Pelée for five years and have not heeded it. They ate and drank, married and were given in marriage until the great disaster befell them. God would have all men to be saved; of which he has given proof in the sacrifice of his beloved Son. He that believeth shall have everlasting life. If any man is lost, God is absolved. What more could he do that he hath not done? Now is the accepted time; and to-day is the day of salvation.

XXV

THE FUTURE LIFE

XXV

THE FUTURE LIFE

In the philosophy of Jesus the natural man is under the dominion of death. The edict has gone forth, "The soul that sinneth, it shall die:" and, inasmuch as all have sinned, death has passed upon all. This is so distinctly one of the postulates of the great Teacher that to deny it would be to make his doctrinal system null and void.

To one who said, "Lord, I will follow thee, but suffer me first to go and bury my father," he replied, "Follow me and let the dead bury their dead"; by which he meant, "I call you to duties which can only be discharged by those who have entered into newness of life. The service cannot be waived or postponed or made secondary to secular tasks. Leave to the spiritually dead the tasks of the secular world." It was but another way of saying, "Seek first of all the kingdom of God." Here is a truth of vast importance, though Chrysostom calls it "a bitter arrow from the gentle hand of God."

The coming of Christ into the world was, therefore, as when one enters a graveyard. He came to call the spiritually dead to life. One who accepts Christ is rightly said to have entered into newness of life. The revivifying process is Regeneration, wrought by the

Holy Ghost and characterized as "a resurrection from the dead." So Jesus said, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life." And again, "Verily, verily, I say unto you, The hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live" (John 5, 24. 25). It is obvious that the reference is not to the General Resurrection but to a resurrection here and now. A strong statement of the same truth was made by Jesus on his way to the cemetery at Bethany. He said to Martha, "Thy brother shall rise again"; and when she answered, "I know that he shall rise again in the resurrection at the last day," he explained, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11, 24-26).

It is apparent, then, that there are two kinds of people in the world: the dead and the living. The dead are such as have passed under the sentence of the offended law and have not been delivered from it; the living are such as, having accepted the call of Jesus and received the benefit of his expiatory passion, have passed from death unto life. They dwell among the spiritually dead, but they are alive unto God. They are in the world but not of it. It was of these that Jesus spoke in his sacerdotal prayer: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me. I have given them thy word; and the world hath hated them, be-

cause they are not of the world; even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17, 11-16).

The living and the dead mingle here in common pursuits and occupations, as tares and wheat grow together in the same field. But in fact, however closely they may be associated, they are traveling by different roads. "For broad is the way that leadeth to destruction, and many there be which go in thereat; and narrow is the way that leadeth unto life, and few there be that find it" (Matt. 7, 13-14). There are two ways only, divergent ways, each having its proper destination. The spiritually dead, who throng the broad way, come at length to the darkness of an unbroken night. But those who live in Christ come to Zion with songs and everlasting joy upon their heads. This parting of the ways shall be made manifest at the Great Day.

As to the destination of the impenitent our Lord speaks in unmistakable terms. It is Hell. We utter the word with bated breath; but Christ did not shrink from using it, nor does he leave us in any uncertainty as to its awful meaning. There must be plain speaking if he would deal fairly with men. The same loving lips that said, "Come unto me all ye that labor and are heavy laden and I will give you rest," said also, "If thine eye offend thee, pluck it out; it is better for thee to enter the kingdom of God with one eye than having two eyes to be cast into the fire of hell" (Mark 9, 47). If there be a hell and Jesus knew it, he must needs light all possible beacons to admonish the children of men.

I. At the bottom of our Lord's teaching, in these

premises, lies the thought that sin's punishment is persistency in sin.

The law works automatically, so that the impenitent are "condemned already"; sin itself having passed its sentence upon them (John 3, 18). The future state is but a cumulative continuance of the present life. Thus our Lord said to his enemies, "If ye believe not, ye shall die in your sins" (John 8, 21-24). And "as death leaves men, eternity finds them." So Milton writes:

> "The mind is its own place, and in itself
> Can make a heaven of hell, a hell of heaven."

And Shakespeare, in Macbeth's remorseful words:

> "What hands are here? Ha! they pluck out mine eyes!
> Will all great Neptune's ocean wash this blood
> Clean from my hand? No; this my hand will rather
> The multitudinous seas incarnadine,
> Making the green one red."

And Byron, in his Giaour:

> "The mind that broods o'er guilty woes
> Is like the scorpion girt by fire:
> In circle narrowing as it glows,
> The flames around their captive close;
> Till inly scorched by thousand throes,
> And inly maddening in her ire,
> One only sole relief she knows;
> The sting she nourished for her foes,
> Whose venom never yet was vain,
> Gives but one pang, and cures all pain,
> She darts into her desperate brain.
> So do the dark in soul expire,
> Or live like scorpion girt by fire;
> So writhes the mind remorse hath riven,
> Unfit for earth, undoomed for heaven;
> Darkness above, despair beneath,
> Around it flame, within it death."

In other words, sin fastening itself upon the soul with the grip of irresistible habit, becomes its own punishment. This word "habit" is significant, being derived from *habeo* and meaning the thing that holds us. The man who squanders the opportunities and privileges of these probationary years, living in impenitence and dying unshriven, is like the meteor that, exceeding the bounds of centripetal attraction, enters the infinite fields of space as an irreclaimable wanderer. It shuts itself up to the pathway of eternal transgression.

II. The hell of which Jesus speaks is represented also as a continuance in death.

Sin and death go hand in hand. Let it be remembered that the impenitent are represented as being under the dominion of death here and now. On passing into eternity they are still spiritually dead; they have merely crossed the line of probation and passed beyond the possibilities of entering into life. The death referred to is not extinction. Our Lord mentions it in terms of vivid significance; such as "damnation" or "condemnation" (Mk. 16, 16), "perdition" (John 3, 16), destruction of both body and soul (Matt. 10, 28), a cutting asunder (Matt. 24, 51), a grinding to powder (Lu. 20, 18): but in all these references there is a continuance of personality or self-consciousness. The death indicated is such that it destroys the nobler fibers of being while the soul lives on.

In the case of Judas it was said, "Good were it for that man if he had never been born" (Mk. 14, 21); which surely could not have been said had death ended all. There is no "capital punishment" in the spiritual province. Such a sentence, when inflicted in earthly

courts, is not primarily for penal ends but to rid society of the criminal. The real punishment is the "death watch."

> "There is a death whose pang
> Outlives this fleeting breath:
> O, what eternal horrors hang
> Around the second death!"

A severe strain was put upon the metaphorical use of language by our Lord in his endeavor to set forth adequately the consequences of sin. He spoke of it as "the fire that is never quenched," as "the worm that dieth not" (Mk. 9, 43-48). He said, "There shall be weeping and wailing and gnashing of teeth" (Lu. 13, 28). He used the figure of a debtor's prison, where the soul that has refused to let Christ pay its ransom is shut up until the uttermost farthing is paid (Matt. 18, 23-31). He associated with it all the bitter pangs of remorse and self-accusation; the realization of an unspeakable folly in having lost the opportunity of life; the bitter contemplation of a mislived past. "Son, remember" (Lu. 16, 25). Let it be granted that these are mere figures of speech; it still remains, that Christ would never have used them, had he not desired in all candor and tenderness to admonish the impenitent of dangers which plainer speech could not express. Nor must these "hard sayings" of Jesus be taken by themselves, but always in connection with his clear indication of the way of life and his constant entreaty, "Come unto me" (Matt. 11, 28).

III. One of the most significant factors in this penalty is the segregation of the lost.

They are "separated" from the righteous and consigned to their "own place." They are shut up with those

of congenial tastes. It does not relieve the situation to say that they would not have it otherwise; which is indeed true. To those who have confirmed themselves in evil habits and associations, there is obviously one place more intolerable than hell; that is, heaven. To be obliged to associate with the spiritually-minded would be greater torture than to suffer on in the fellowship of kindred souls. In this life they were of the earth earthy; how shall they feel at home in eternity with those whose supreme pleasure is the service of God? The man who, having one talent, misused it, will no longer be oppressed with fear and trembling lest he may not satisfy his "hard master," since his one talent shall be taken away from him (Matt. 25, 28. 29). This will be the sorrow of the unprofitable; that, being absolved from the responsibilities of service, they are doomed to be unprofitable forever. In the Parable of the Drag-net the worthless fish are "cast away" (Matt. 13, 47-49); and in the acted Parable of the Barren Fig-tree, the Lord says, "No man eat fruit of thee hereafter forever" (Mk. 11, 14).

Let it be remembered, in this connection, that Christ, while setting forth in clearest terms this segregation of the incorrigibly wicked, forestalls it by a constant call to service in the kingdom. Whoever would be among the profitable in the eternal world must serve an apprenticeship in this present life. Wherefore he says to the idlers in the market place, "Go ye also into the vineyard, and whatsoever is right I will give you" (Matt. 20, 4).

IV. But the climacteric of spiritual death is in the fact that it means exile from God.

This is the significance of the Lord's words, "De-

part from me" (Matt. 7, 21-23). Here is the uttermost misery of hell. And its awful significance must ever be considered in the light of the merciful and ample provision which Christ has made against it. In order that he might drain the very dregs of the cup of expiation, he had momentary experience of this exile when, in his agonizing death, he cried, "My God! my God! why hast thou forsaken me?" It is with reference to that last and bitterest moment of his vicarious pain, that many of us are accustomed to interpret the words of the historic creed of the universal Church, "He descended into hell." And this death he "tasted for every man" (John 12, 32), so that its full benefits are freely offered on the sole condition of faith in him (John 3, 16).

This is the "outer darkness" (Matt. 22, 11-13) into which the impenitent are "thrust out" (Lu. 13, 28); and the reason, as stated by Jesus himself, is because they have rejected the proffers of divine mercy in the gift of salvation through his only-begotten Son (Matt. 21, 32-44). All other sins may be forgiven; but, obviously, there is no pardon for those who refuse the one proffer of pardon in this grace of God.

We turn now to a consideration of Heaven as Christ painted it. This is the destination of those who, by accepting him, have entered into life and have journeyed along the narrow way.

A. The fundamental thought in this connection, as we should expect, is sinlessness.

This is "the wedding garment" which must of necessity be assumed by all who enter the marriage feast (Matt. 22, 1-14). In the visions of the Apocalypse this wedding garment is said to be of

"fine linen clean and white, which is the righteousness of saints." Sin is forever gone, its shame and bondage and remorse; and the redeemed are clothed in that holiness, without which no man shall see God.

B. Add to this the continuance of life; not the life which consists in "years and figures on a dial," but in the larger sense in which Christ conceived and offers it. The spiritual life begins on earth in Regeneration; and Regeneration is conditioned on faith, as Jesus said: "He that believeth on the Son hath everlasting life" (John 3, 36): but its consummation is in the other world. There are foretastes by the way, but the milk and honey are beyond the wilderness. Eternal life! Who shall explain or describe it? "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

C. One of the most familiar figures by which Christ characterizes heaven is "the Kingdom."

"They shall come from the east and from the west and from the north and from the south and sit down in the kingdom of God" (Lu. 13, 29). The beginning of the Kingdom is here and now; as it is written, "The kingdom of God is within you" (Lu. 17, 21); but its full glory awaits us.

The entrance into it is by inheritance (Matt. 19, 29); that is, it is not earned but conferred by divine grace on those who accept Christ as their Saviour from sin. But the noble rights and privileges of the kingdom are given as a reward for faithful service (Matt. 6, 1-18; Lu. 18, 29-30). Its joys are set forth under the frequent figure of a feast. The redeemed are "satisfied"; they "laugh for joy" (Lu. 6, 21). It is an

estate of service and usefulness. Those who faithfully use their talents here are promoted to larger tasks; they are given "dominion over ten cities." And in the possession of these privileges they are eternally secure. The kingdom is set forth under the figure of a sheepfold into which the wolf never enters (John 10, 16). It is a house which no thief invades (Matt. 6, 19). Its happy people are as safe as in the hollow of God's hand (John 10, 28. 29). The gates of hell shall not prevail against them.

D. And heaven is home.

"In my father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you" (John 14, 2). The reason the word "house" is used in this passage is because there was no word for home in the Greek or the Aramaic tongue. We have here the prophecy of the final reunion of saints. For home is more than four walls and a sheltering roof; it is more than beauty of decoration; it is above all the society of loved ones. Of the final reunion and recognition of those who are bound together here in Christian ties there can be no shadow of doubt. It is true that Jesus says the inhabitants of heaven "neither marry nor are given in marriage" (Lu. 20, 35. 36): but this does not signify that the marital bond, which is divinely sealed on earth, shall not continue in the heavenly life. The carnal side of all earthly relations shall cease, since "flesh and blood cannot inherit the kingdom of God": but all that is fair and pleasant and pure in this present world shall be continued among those who, unclothed of flesh, shall be "as the angels of God." In that life the fellowship of believers will be perpetuated and perfected.

We shall then, for the first time, know and appreciate the full significance of the blessed kinship that comes to us through our fraternal relation with Christ, the elder Brother of us all.

E. But, above everything else, heaven, in the teaching of Jesus, stands for communion with God.

Its inhabitants shall "see God" (Matt. 5, 18), and shall abide with him in whose presence is fulness of joy. It is not intimated here that mortal eyes shall ever gaze on the essential Deity; but we shall behold the Son who, in his theanthropic Person, is forever God manifest to men. He will confess his followers there, as they have confessed him here (Matt. 10, 22. 23). His promise is, "Where I am, there shall also my servant be." And this is his imperial decree. Never was prayer, before or since, offered in such imperative terms as these, "Father, I will, that they whom thou hast given me may be with me where I am; that they may behold my glory which thou hast given me" (John 17, 24). This is explained by Paul where he says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds: and so shall we ever be with the Lord" (I Thess. 4, 16. 17).

The word "forever" is significant. Our Lord in his teaching rings the changes upon it: Ever, never, forever, eternal, everlasting. All these expressions have been put upon the rack and tortured to wring some other meaning from them, but wholly in vain. It is difficult to see how any honest student of the teachings of Jesus can intimate the possibility of what

is called "the larger hope." He says that the gulf between the lost and the saved is "fixed," so that "they which would pass over cannot" (Lu. 16, 26). How is it fixed? By the divine decree? Yes. The sentence of the court has been passed upon the incorrigibly sinful. This, however, is merely a forensic seal put upon the edict of the law, "The soul that sinneth it shall die." Jesus says the door is shut (Matt. 25, 10); but if it were open, the decree would still remain; the law is stronger than bolts and bars. If it were supposable that the law itself should be blotted out, yet would there be no crossing of the bridgeless gulf: for the separation of the righteous and unrighteous is perpetuated by the final crystallization of character. The twelve gates of heaven are never shut (Rev. 21, 25); yet the righteous "go no more out forever," nor can the unrighteous enter in. To the former there is no possibility of falling from grace; and in the hearts of the latter, owing to the formulation of an eternal habit, there can be no desire to pass in through those open gates into an uncongenial association with the children of God.

We have reached the end of our topical survey of the Teachings of Jesus, and are more than ever filled with amazement at the vast reach and power of his words. Truly, never man spake like this Man! How few and brief were his discourses; yet they have to do with every truth and precept in the circumference of human life. And with respect to every doctrine and every principle in ethics, his teaching is practically exhaustive. We sit at his feet as reverent truth-seekers, willing to hear and obey. His words are deeper,

broader, higher than we ever conceived them to be. We are told of an "undertone of Niagara," which the casual visitor seldom hears. His ears are filled with the splash and rumble of the torrent as it hurls itself over the cliff; but let him listen! It comes to him at last; the deep keynote of the fall, louder, richer, grander, deeper than all else. The murmur of the river, the noise of the cataract, are lost in the far-off thunder from the reverberating caves beneath. So must the true disciple of Jesus put himself in an attentive and receptive attitude. "He that hath ears to hear let him hear." The full significance of the words of the great Teacher comes not to the inattentive soul; it comes not to the man whose personal opinions and prejudices are allowed to stand between him and God. The multitude hear a sound from above. Now and then one cries, "It thundereth!" Another says, "It is the voice of an angel!" But, O! there is something vaster and sublimer here. Bend low! Bid every thought be still! It is a "Thus saith the Lord!" O thou that darkenest counsel by words without knowledge, put thy hand upon thy mouth! God speaks: let all the earth keep silence before him!

BY THE SAME AUTHOR

The Religions of the World Phila., 1888
A Study in Comparative Religion

And the following Volumes of Sermons, the first Sermon giving the Title to each Volume

The Gospel of Gladness New York, 1892
The Morning Cometh New York, 1893
The Religion of the Future New York, 1894
The Spirit of the Age New York, 1895
For Christ's Crown and Covenant New York, 1896
The Golden Passional New York, 1897
The Wondrous Cross New York, 1898
God and the People New York, 1899
The Gospel of Certainty London, 1899
The Unaccountable Man New York, 1900

The following Volumes of Bible Studies were Edited in Collaboration with the Rev. Joseph Dunn Burrell

*Hints and Helps New York, 1891
**Hints and Helps New York, 1892
***Hints and Helps New York, 1893
The Early Church New York, 1897

WORKS BY G. CAMPBELL MORGAN

A FIRST CENTURY MESSAGE TO TWENTIETH CENTURY CHRISTIANS.

ADDRESSES UPON "THE SEVEN CHURCHES OF ASIA." Cloth, net $1.00

THE SPIRIT OF GOD.

12mo, cloth, $1.25.

GOD'S METHODS WITH MAN.

IN TIME—PAST, PRESENT AND FUTURE.
With colored chart.
12mo, paper, 50 cents.
Cloth, $1.00.

WHEREIN HAVE WE ROBBED GOD?

MALACHI'S MESSAGE TO THE MEN OF TO-DAY.
12mo, cloth, 75 cents.

GOD'S PERFECT WILL.

16mo, cloth, 50 cents net.

LIFE PROBLEMS.

LITTLE BOOKS SERIES.
Long 16mo, 50 cents.

THE TEN COMMANDMENTS.

STUDIES IN THE LAW OF MOSES AND THE LAW OF CHRIST.
12mo, cloth, 50 cents net.

DISCIPLESHIP.

LITTLE BOOKS SERIES.
Long 16mo, cloth, 50c.

THE HIDDEN YEARS AT NAZARETH.

QUIET HOUR SERIES.
18mo, cloth, 25 cents.

THE TRUE ESTIMATE OF LIFE.

12mo, paper, 15 cents.
Cloth, 30 cents net.

"ALL THINGS NEW"

A MESSAGE TO NEW CONVERTS.
16mo, paper, 10 cents net.

FLEMING H. REVELL COMPANY

NEW YORK CHICAGO TORONTO

SEP 6 - 1902

1 COPY DEL. TO CAT DIV.
SEP. 6 1902

20961 SEP 6 1902

SEP. 9 1902

BS
2415

LIBRARY OF CONGRESS
0 029 822 269 3